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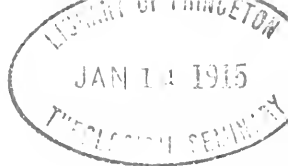
PRINCETON · NEW JERSEY



PRESENTED BY

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A



GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

SECOND THOUSAND.

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PREFACE.

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed orthophonic Daghesh-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes ; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299-302, preferred to perfect and imperfect, which are now so generally adopted ; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, *August 22, 1888.*

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PART FIRST.

ORTHOGRAPHY.

§ 1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אִתּוֹת) and points (נִקּוּדִים). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronounciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אַלֶּפֶּה Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֶל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V or W	וָ Vāv (Wāw)	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	ך Kh, K	כַּפַּה Kaph	כ	20
12	ל L	לָמֶד Lamedh	ל	30
13	ם M	מֵם Mēm	מ	40
14	נ N	נּוֹן Nūn	נ	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע ———	עֵיִן Áyin	ע	70
17	פ Ph, P	פֶּה Pē	פ	80
18	צ Ts	צָדִי Tsádihē	צ	90
19	ק K	קוֹפֶה Kōph	ק	100
20	ר R	רֶשֶׁת Rēsh	ר	200
21	ש Sh, S	שִׁין Shīn	ש	300
22	ת Th, T	תַּו Tāv	ת	400

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ב with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ג is pronounced as *g*, ג unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ד is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; כ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ג, is commonly neglected in modern reading; פ is *p*, פ unpointed *ph* or *f*; ט is *t*, ט unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of שִׁבְּוֹלֶת *shibbōleth* with סִבְּוֹלֶת *sibbōleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שֶׁבַע *to break*, שִׁבְעָה *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שֶׁבַע *to be*

bereaved, שָׁכַל *to be wise*, כָּכַל *to be foolish*; שָׁכַר *to be drunken*, שָׂכַר *to hire*, כָּכַר *to shut up*; שָׁר *to look*, שָׂר *to rule*, כָּר *to turn back*; שָׁפָה *a lip*, כָּפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as שָׁפַן and שָׂפַן, כָּפַק and שָׂפַק, כָּתַם and שָׂתַם, and by the fact that ס is in a few instances written for ש, e. g. נָסָה Ps. 4 : 7 from נָשָׂה, שָׁכַלְתָּ Eccles. 1 : 17 for שָׂכַלְתָּ; Jer. 19 : 2 from שָׁרְשָׁה but שָׂרְשָׁה Isa. 3 : 17. The original identity of ש and ס is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between שָׁאֵר *leaven* and כֵּשֶׁת *a vessel in which bread is leavened*; שָׁדַר *to shudder*, שָׂדָר *horrible, causing a shudder*; שָׁכַר *to hire*, שָׂכָר *a recompense*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ת *t*, and כּ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, א and ע, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand ש had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by γ , sometimes by the rough and sometimes by the smooth breathing; thus שְׁמַנְךָ Γόμορρα, שְׁלִי 'Ηλί, שְׁמַנְךָ Ἀμαλῆκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. שְׁמַנְךָ *Sh'mang*, שְׁמַנְךָ *gnūmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; כ פ נ מ ב when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, *a snake or a bag*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook or a hunter's dart*; Koph, perhaps *an axe-head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's *Aramäische Lehrgebäude*, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כ נ ט succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31:10—31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ז are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ו ז ח ט	(כּי)	ל מ נ
Rough	ע	פ ק צ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them θ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel γ.

§ 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

<i>below palate</i>	Gutturals	א	ה	ח	ע	
	Palatals	ג	י	כ	ק	
<i>tip or front of</i>	Linguals	ד	ט	ל	נ	ה
<i>tip of tongue</i>	Dentals	ז	ס	צ	ש	
<i>lips</i>	Labials	ב	ו	מ	פ	

ר has been differently classed, but as its peculiarities are those of the gutturals (אֵוֶה גְּרוּלִּית) it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity,

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
		א ה ח ע	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
		ז ס צ ש	Sibilants.
Strong,	{	ב פ	Aspirates and Mutes.
		ג כ ק	
		ד ט ת	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ כ ט and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both π and φ.

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אותיות שְׂרָשִׁיטוֹת) and serviles (אותיות הַשְּׂמִיטוֹת). The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the memorial

words **אֶתָּן מֹשֶׁה וְכָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֶתָּן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הֵאָחֲזִיחוּ** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ת** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִקְלָל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שֶׁלֹאֲחֲזוּ בִינָה** for *his work is understanding*; **אֲנִי שֹׁלֵמָה** *I Solomon am writing*; **בִּנְיָן אֶךְ הַבְנָה** *only build thou my peace*, **כִּשְׁמֵי אֵב הַמִּין** *like a branch of the father of multitude*; **מֹשֶׁה כָּתַב אֵלֵינוּ** *Moses has written to us*. To which Elias Levita added **שֵׁם אֵלִיָּהוּ נִכְתָּב** *the name of Elias is written*; and Nordheimer **שָׂאֵל הֵן בְּכַתְּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **א ה ל = ת**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגו'** for **וְגִימַתְּ וְגו'** *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-

ation of ה with the letters immediately preceding; thus ך or חק 500, ם or חר 600, ן or חש 700, ף or חח 800, ץ or חח 900. Thousands are represented by units with two dots placed over them, thus ש 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus חכא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9 + 6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Massoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Massoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that רַב־ is in Gen. 12: 4 רַבֵּר *he spake*, in Ex. 6: 29 רַבֵּר *speak* and רַבֵּר *speaking*, in Prov. 25: 11 רַבֵּר *spoken*, in Gen. 37: 14 רַבֵּר *word*, in 1 Kin. 6: 16 רַבֵּר *the oracle* or most holy place of the temple, in Ex. 9: 3 רַבֵּר *pestilence*. So וַיִּשָּׂק is in Gen. 29: 10 וַיִּשָּׂק *and he watered*, and in the next verse וַיִּשָּׂק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַיְהַשְׁבִּרֵם is in Jer. 32: 37 first וַיְהַשְׁבִּרֵם *and I will bring them again*, and then וַיְהַשְׁבִּרֵם *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels \bar{i} and \bar{e} of the same organ to which in sound it bears a close affinity; the weakest of the labials ב was in like manner made to represent its cognates \bar{u} and \bar{o} ; and the two weak gutturals א and ה were written for the guttural vowel \bar{a} , as well as for the compound vowels \bar{e} and \bar{o} of which a is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for \bar{e} is the most frequent case; others are exceptional.

a. Medial \bar{a} when written at all, as it very rarely is, is denoted by א, e. g. לאַט *lāt* Judg. 4: 21, דאָג *dāg* Neh. 13: 16 K'thibh, קאַם *kām* Hos. 10: 14, זאַזעל "zāzēl Lev. 16: 8, ראַש *rāsh* Prov. 10: 4 and in a few other passages, ציאר *tsavār*, אַמאַסאַך Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final \bar{a} , which is much more frequently written, is denoted by ה, e. g. גאַלָּה *gālā*, מַלְכָּה *malkā*, אַתָּה *attā*, rarely and only as an Aramæism by א, e. g. חֲגָגָה *hhoggā* Isa. 19: 17, קֹרְחָה *korhkhā* Ezek. 27: 31 K'thibh, גַּבְּחָהּ *gābh'hā* Ezek. 31: 5 K'thibh. The writing of \bar{e} and \bar{i} , \bar{o} and \bar{u} is optional in the middle of words but necessary at the end, e. g. צִיֻּרִים or צִיֻּרֵי *tsivvūthim*, צִיֻּרִי *tsivvūthī*; שִׁבּוּי or שִׁבּוֹ *shūbbū*. In the former position י stands for the first pair of vowels, and ב for the second, e. g. מִיֻּנִּיקִית *mēnūkōth*, נִסְגֻּחִית *n'sūghōthī*; א for \bar{e} and \bar{o} so situated is rare and exceptional, e. g. רֶשֶׁת *rēsh* Prov. 6: 11, 30: 8, and perhaps יָנֵתָ *yānēts* Eccles. 12: 5; זֹתָה *zōth*, פֹּרֹתָ *pōrōth* Ezek. 31: 8, בִּצְאָרָה *bītstsōthāv* Ezek. 47: 11. At the end of words \bar{e} is commonly expressed by י, and \bar{o} by ב, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵּה *malkhē*, מַלְכֹּה *malkō*; הֵיגֵה *hēyē*, פַּרֹּה *parō*; לֹה *lō*. Final \bar{e} is represented by ה, medial \bar{e} by י, though this is only written in a few particular forms, e. g. יִהְיֶה *yih'yē*, תִּהְיֶנָּה or תִּהְיֶנָּה *tih'yenā*; מִלְלֵתֶּם *millēthēm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly כִּבֵּב or כִּבֵּב, only once כִּבֵּי 2 Kin. 8: 21; *ya^akōbh* is יִקְבֵּב except in Jer. 33: 26 where it is יִקְבֵּב; *thēāse* is תִּנְשֶׁה, but in Ex. 25: 31 תִּנְשֶׁה; *ēthām* according to the analogy of similar grammatical forms would be אֵתָם, but in Ps. 19: 14 it is אֵתָם; *hēmūr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיֹר and הִמְיֹר; *m'lākḥim* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְאֲכִים; *g'bhūlōth* is in Deut. 32: 8 גְּבוּלָה, in Isa. 10: 13 גְּבוּלָה, in Ps. 74: 17 גְּבוּלָה; *lō* meaning *not* is לֹא, meaning *to*

him is לו, though these are occasionally interchanged; *zō* is written both זֶה and זוּ; and *pō* פֶּה, פִּי and פֹּא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *ēlōhīm*; נָתַן *nāthūn*, נָתַן *n'thūnīm* or נִתְּנָם. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כִּיחַ *kōhch* Dan. 11: 6, always elsewhere כִּחַ; קִדְשׁ *kōdhesh* Dan. 11: 30, for קֶדֶשׁ; דָּוִיד *dāvīdh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דוֹד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲדָרִם *Ezek.* 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מַצָּא *mātsā*, רִשְׁוֹן *rīshōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǣ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *õ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or massoretic signs representing vowels (תְּנוּעוֹת *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.			Short Vowels.	
קָמֶץ Kámets	<i>ā</i>	ֶּ	פָּתַח Páttahh	<i>ǣ</i>
צֶרֶךְ Tséré	<i>ē</i>	ֶֹ	סֶגוֹל Séghol	<i>ě</i>
חֹלֶם Hhólem	<i>ō</i>	ֹֹֹ	קָמֶץ חֹטֵף Kámets Hhātúph	<i>õ</i>

Doubtful Vowels.

חִירֶק Hhírik	ִֹֹ	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shúrek	ִֹֹֹ	} <i>ū</i> or <i>ũ</i>
קִבּוּץ Kíbbuts	ִֹֹֹֹ	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem

and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bli^a, which is a dot over its centre. When followed by ם or preceded by ם it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֶה *sōnē*; when it follows ם or precedes ם it is written over its opposite arm, e. g. שְׁמֹר *shōmēr*, תִּרְפֹּס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, ם must be *ōsh* and ם *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, ם will be *sō* and ם *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. אִשׁ *īsh* not *iyōsh*, רָאשִׁים *rāshīm*, רִישׁוֹן *rīshōn*, but בָּאֵשׁ *b'osh* where א is a consonant. Shurek is a dot in the bosom of the letter Vav, thus ם. It will be observed that there is a double notation of the vowel *u*. When there is a ם in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ם it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum ם = *ī*, and Hhirik parvum ף = *i*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ũ*. To this there are two objections. (1.) It confuses the massoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The massoretic vowel-sign is not ם, but ף. The punctuators never introduced the letter ם into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ך and ם, ף and ץ, is not one of quantity, for ם and ץ are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbuts and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbuts in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbuts, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אהרי *Eh'vî*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Daghesht-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesht-forte belong only to consonants: thus קוֹיָה *kōvekā*, אֶוֹן *āvōn*, מִצְוֹת *mitsvōth* (where **צ** being provided with a separate point, the Hholem must belong after ו), עֲדוֹת *ēdh'vōth*, וְהָיָה *v'hāyā*, קִיָּיָם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Daghesht-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ן if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בִּי *bī*, מֵי *mē*, גֵּי *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרִי *sāray*, גּוֹי *gōy*, גָּלוּי *gālūy*, תָּו *tāv*, שָׁלוֹ *shālēv*, זֵו *zēv*; the combination יוֹ is pronounced *āv*, עָנוּ and אָנוּ *ānāv*, סָתָו and סָתָו *s'thāv*. In consequence of its extreme weakness, ם not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טַיִת *tītē*, רִישׁוֹן *rīshōn*, פִּרְאָה *pūrā*; final ם is always either quiescent or otiant, § 16. 1; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, § 26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ן in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ן, e. g. רִיבְיָהָ Jer. 27: 20, רִיבְיָהָ Ezek. 27: 15, מִצְוֹתֵיכֶם Ps. 30: 4, וְסִינֵיכֶם Isa. 44: 17, לְכִילֵי Jer. 33: 8, וְגִדְלֵיכֶם Nah. 1: 3. In אֲנִיחֵיהֶם 2 Chron. 8: 18, and בְּחִיחֵיהֶם Deut. 32: 13, ן represents or quiesces in the still briefer *ō* of Hhateph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פְּדֵה־צֹר Num. 1: 10, עֲשֹׂה־אֵל 2 Sam. 2: 19, also written עֲשֹׂה־אֵל 1 Chron. 2: 16. In such words as נִשְׁכָּהָ Jer. 22: 6, נִשְׁכָּהָ Deut. 21: 7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings נִשְׁכָּהוּ, נִשְׁכָּהוּ § 46.

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (וּ) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of וּ and יִ to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When וּ and יִ stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נִיר *nīr*, מִוּת *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h^akīmōthī*, קָמֹס *kāmūs*.

a. Hhirik with Yodh is short in וַהֲמִיטִי *vah^amittī* 1 Sam. 17: 35, בִּיקְרוּתִי *bikk^rrōthehhā* Ps. 45: 10, לִיקְחֶתִּי *likk^rhath* Prov. 30: 17, לִיסֹדֶה *lissōdh* 2 Chron. 31: 7. In צִיָּג *zīg* 1 Chron. 12: 1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsīk^rlag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חֻקֵּי *hhukkē*, and לְאֻמִּים *l'ummīm*, יוּלַדְהָ *yulladh*, חֻקָּה *hhukkā* Ps. 102: 5, אֲלֻמִּים *l'ummīm* 2 Chron. 2: 7, וְיָזָה *vāzāh* Ezek. 16: 34.

§ 15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§ 16. 1. The absence of a vowel is indicated by ְ Sh'va (שְׁוָא emptiness, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָא), which serves to assure the reader that one has not been inadvertently omitted. It

is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesch-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מְשִׁיכָרְךָ, מְלִכָךְ, קִשְׁטְךָ, אֲמָרְךָ, אֵת, נְהִיךָ. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הִירִיקָה, nor as a general rule to a final consonant preceded by a quiescent; thus הִשָּׂאתָ וְבָאתָ Ruth 3: 4; וְהָיִיתָ Isa. 62: 3, though in this case it is sometimes written, e. g. וְבָאתָ 2 Sam. 14: 3; וְהָיִיתָ 2 Sam. 14: 2; וְהָיִיתָ Judg. 13: 3; הוֹצֵאתָ 1 Kin. 17: 13. ם at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הָטָא, נִיָּרָא, רַבִּיָּא, דְּהוּא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. יִרְאֵה y'rū Josh. 24: 14, שְׂמֹל s'mōl Num. 20: 17, רִישׁוֹן rishōn Job 15: 7, תִּשְׁנֵנָה tissena Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ך, as already suggested, but also from ך with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final ى in Arabic. In such forms as רִישׁוֹן Sh'va is omitted with the closing letters because the ך is not sounded.

2. Sh'va may be either silent (נָה *quiescens*), or vocal (נָי *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as

in *given*. This will be represented by an apostrophe, thus, בְּמִדְבָּר *b'midhbar*, בְּקַדְחֵם *p'kadhtem*.

a. According to Kimehi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. יַאֲבֵד *y^aabbēdh*, יַעֲשֶׂה *s^eēth*, דַּוָּא *d^uā*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. שׁוּא *sūū*, תִּיחִי *tikhī*, לֹולָם *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. בִּיאָה *bīyā^akōbh*, כִּיּוֹם *kīyōm*, and with Methegh was sounded as Hhirik, e. g. בִּיָּאֵד *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בִּרָאָה *b^arākhā*, גִּלְלִים *g^alīlīm*, and with Methegh was pronounced as Pattahh e. g. בִּמְקַחֵם *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is represented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh —; thus, יַמֹּד *mōdh*.

Hhātēph-Seghol —; thus, יַמֹּר *mōr*.

Hhātēph-Kamets —; thus, יַחֵל *hh^olī*.

a. Hhātēph (סַחֵף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. חֲבֹלָה Num. 10: 36, or a letter from which Daghes-forte has been omitted חֲבֹלָה Gen. 27: 38, after initial חֲבֹלָה Gen. 2: 12, וְחֲבֹלָה Dan. 9: 18, וְחֲבֹלָה Lev. 25: 34, וְחֲבֹלָה Ezek. 26: 21, after a vowel which has arisen from Sh'va וְחֲבֹלָה, and in certain forms of אֲכַל *to eat* and בִּרַךְ *to bless*, e. g. אֲכַלְתֶּם Gen. 3: 17, בִּרַכְתֶּם Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped וְחֲבֹלָה (from וְחֹלָה) Num. 23: 25, וְחֲבֹלָה Job 2: 7, וְחֲבֹלָה Ezek. 41: 4, וְחֲבֹלָה Gen. 41: 5, וְחֲבֹלָה Ps. 104: 17, וְחֲבֹלָה Isa. 27: 3, וְחֲבֹלָה Jer. 31: 33, and in a few other

instances לְהַתְּחִיל Gen. 2: 23, אֶלְכָּרְךָ Ruth 2: 2, 7, וְיִסְתָּרָה 1 Kin. 13: 7, וְיִצְטָרֵךְ. Hhateph-Seghol occurs but once אֶלְכָּרְךָ 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. בְּצִצְרָה 2 Kin. 2: 1, בְּצִצְרָה ver. 11.

PATAHH FURTIVE.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When א, ה, or the consonantal מ at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive —, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū'ahh*, שָׁמוֹ *shāmō*, מַגְבִּיחַ *maghbī'ah*, שָׁמֹאת *shāma't*, יִיחַד *yī'ahhd*.

a. Some grammarians deny that Pattahh furtive (גָּנוּב *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמֹאת should accordingly be read *shāmaat*, and יִיחַד *yihhad*. But both the Sh'va under the final letter, § 16, and the Daghesh-lene in it, § 21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָקִיז or רָקִיזָּה for רָקִיזָּה.

SYLLABLES.

§ 18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ה occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by

a quiescent letter or not, are called simple, e. g. חָלָה *l'khā*, עֹלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קַמְתֶּם *kam-tem*, $\text{חָלַקְתָּ$ *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זָרוּ *z'ró*, נִי *nī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	עֹלָהִים	בְּרוֹא	בְּיוֹם	אָדָם	חֹלֶה	סֵפֶר	זֶה
ā-dhām	*lō-hīm	b'rō	b'yóm	ā-dhām	tō-l'dhóth	sé-pher	zé

Gen. 5: 1. אָדָם חָלַקְתָּ עֹלָהִים בִּדְחִי
 ō-thó ā-sá *lō-hīm bidh-múth

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus כֶּ *k* (1) + ā (2) = 3, t (1) + a (1) + lt (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, הָשֵׁא, הָשָׂא, הָשָׂא, הָשָׂא, הָשָׂא, הָשָׂא and the like are formed after the analogy of הָשָׂא. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֶּלְתַּשְׁטַסָּר *bēl-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. שְׁתִּי-לִי; so also in the proper names בְּרִיָּהוּ, בְּרִיָּהוּ, in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal Sh'va, thus חֲרָבְהוֹת *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus חֲרָבְהוֹת in which ט belongs in a measure to both syllables is for חֲרָבְהוֹת, חֲרָבְהוֹת *hahū* is for *hah-kū*, § 23. 3. a, יָחֲרֹג *yah'rōg* is for יָחֲרֹג, יָחֲרֹג *neheph'khū* is for נֶחֱפְכִי *neh-p'khū*. See also § 20. 2 and § 22. a.

AMBIGUOUS SIGNS.

§ 19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרַשׁ or יִרַשׁ *yī-rash*, יִבְחֵי *yibh-mu*, גְּבֻלָּה or גְּבֻלָּה

g'bhū-lō, יָלֹ or יִלֹ *yul-ladh*, כָּלֹ or כִּלֹ *kul-līm*, מְזִי or מִזִּי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-ḥīm*, לִי *lī*, אָבִל or אִבִּיל *g'bhāl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֶשׁ, אֵם, אֵן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. נָהַג, נִשְׁבַּח, נִרְבֵּ. The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide.

a. The vowel is long or short as the grammatical form may require; thus in יִרְאֶה-יִרְאֶה, יִרְאֶה-יִרְאֶה Gen. 22: 8, which follow the analogy of יִרְאֶה, and in קָרָא Isa. 10: 34, קָרָא the first vowel is short; in אֶשְׁכַּח, אֶשְׁכַּח the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְאֶה *yī-r'ā*, from יִרְאֶה *to fear*, and יִשְׁנֶה *yī-sh'nū* from יִשְׁנֶה *to sleep*; but יִרְאֶה *yir-ā* from יִרְאֶה *to see*, and יִשְׁנֶה *yish-nū* from יִשְׁנֶה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (,), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֶפֶז *hhoph-shī*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets e. g. חֶפֶז *hhokh-mā*, חֶפֶז *hhā-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph it is frequently *ō*, though standing in a simple syllable and

accompanied by Methegh, e. g. בַּחֲרִי *bo-hk'ri*, תֹּעֲבָדִים *to-obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets.

a. Thus וַיֵּאָמֶר with the prefixed conjunction *voⁿniyyōth*, הֵאָנִיחָהּ with the article *hāⁿniyyā*; רָעַמְרָה in the Hophal *yoⁿmadh*, יִרְאֶה Isa. 44: 13 in the Piel *y'rhā-rēhā*. The first vowel is *ō* in צָהָרִים from צָהַר, קָרָשִׁים from קָרַשׁ, שָׁקָשִׁים from שָׁקַשׁ, נִשְׁתַּחֲוֶיִי Isa. 38: 14, קָבַח־יָי Num. 22: 11, אָרַח־יָי Num. 23: 7 and the like, and the first two vowels in such words as פָּעֲלָם from פָּעַל, מֵאֲכָלָם Isa. 30: 12 from מָאֵס, קָרַבָּם Deut. 20: 2, קָרַבָּהּ Hos. 13: 14, קָרַבָּי 2 Chron. 10: 10, קָבַל־עָם 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in נִהָרִי Job 16: 19 from נָהַר, הִרְשִׁים from הִרָשׁ, בָּבָא from בָּאָה. The word שָׁמְרָה is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ō* in the infinitive הִנָּח Obad. ver. 11, and the future יִנָּח Gen. 32: 18, but *ā* in the preterite נִהָךְ 1 Sam. 24: 11. The best authorities decide that בָּחֲרִי should be pronounced *bāttīm*, not *bōttīm*, as the rule would seem to require.

b. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: יִרְדֵּי Ps. 38: 21 (in some editions), כָּל Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald סָנַר Judg. 19: 5 comp. ver. 8, and קָב Ezek. 41: 25; in Dan. 11: 12 יִרְנָם the points belong to the marginal reading יִרָם, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מָנִיר Ps. 16: 5 (in some editions), קָרַב Ps. 55: 19. 22, סָבַךְ Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁחָהָ שָׁם Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. וְנָאֲחָה Ex. 21: 22 *v'nāgh'phā*, וְנָאֲחָה Ex. 21: 35 *āmāk'h'rū*, § 45. 5.

c. Inasmuch as מַחֲרִי is derived from מָחָר *māhhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in הִרְשִׁים 1 Sam. 13: 21, הִרְשִׁים Eccles. 12: 11 and הִרְשִׁי Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of קָרַבָּהּ Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *ā* in

their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָסָפֶר *jasper*, and יָמַרְדְּנָה *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (ֿ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as יָמַרְדְּנָה Ezek. 26: 9 in some editions is an impossible one if (ֿ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as יָמַרְדְּנָה יָסָפֶר Jer. 22: 20, יָמַרְדְּנָה Isa. 27: 4, or to replace it, as יָמַרְדְּנָה from יָמַרְדְּנָה Ezek. 36: 35, 38, and by the fact that the article undergoes the same euphonic change before הָ and הֿ, § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, יָמַרְדְּנָה *z'kheartām*, יָמַרְדְּנָה *zākheart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: יָמַרְדְּנָה *zō-kh'rē*, יָמַרְדְּנָה *tiz-k'rū*, יָמַרְדְּנָה *libh-ne*,

תִּקְטֹל-נָא *tiktōl-nā*. Sh'va under a letter doubled by Daghesheforte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הִזְזָרִים = הִזְזָרִים *haz-z'khūrīm*. Inasmuch as no syllable can begin with more than two consonants, § 18.1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: אֶזְרָא *ez-k'rā*.

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesheforte has been omitted, וַיְבַחֲשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלְלוּ *hal'lū*, קִלְלָה *kil'lath*, צִלְלוּ *tsil'lō*, אִלְלָה *al'lay*, חִיכְכֶּה *hhi'k'kē*, and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (=הִזְזָה *long*) after a long vowel; ד (=הִזְזָה) after Daghesheforte; ה (=הִזְזָה *the similar*) under the first of two similar letters.

DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagheshe-lene, Dagheshe-forte, Mappik,

and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיְהִי בָּאֵרָא Ex. 1: 1, וַיֵּצֵאֵהָ Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי, בִּצְלָח־הָרֶפֶי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיְהִי־הָיָה תָהוֹ, פָּנֵי תָהוֹ Gen. 1: 2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Dent. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֱלֹהֵי, which ends in a consonant. In three instances, however, e. g. אֱלֹהֵי בָם Ps. 68: 18, קוֹרְאֵהוּ Isa. 34: 11, שִׁלְךָ בָּהּ Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. שְׂמֵעָ, נֹסֵעָרָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיְהִי־הָיָה, עֲבָדָם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܝܬ (דָּגֶשׁ), to which Castellus in his lexicon

gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his *Chaldee Lexicon*, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12: 18, the passage quoted to prove the word, the true reading is ܠܚܝܫܐ (ܠܚܝܫܐ). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܫܝܬܐ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܫܝܬܐ *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ*, *τριχός*; *τρέψω*, *θρέψω*; *θύω*, *ἐρύθην*; *οὐκ ἔχω*, *οὐχ ἔξω*; *μεθ' ἑμῶν*.

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, בְּבַבְּ *bbabh* with the prefix בְּ becomes בְּבַבְּ *bil'bbabh*, not בְּבַבְּ *bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. בְּבַבְּ, בְּבַבְּ, בְּבַבְּ, בְּבַבְּ from בְּבַבְּ; yet with occasional exceptions, as בְּבַבְּ Lev. 23: 39, where בְּ necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those

forms of **Pe** Guttural verbs in which the first radical assumes a short vowel in place of the silent *Sh'va* in the regular inflexion, e. g. **הִתְעַבְּרָה** for **הִתְעַבְּרָהּ**. (3) The construct plural of nouns **עֲבָרִי** from **עָבָרָה**, **הִתְעַבְּרָה** from **הִתְעַבְּרָהּ**, though with occasional exceptions, as **רִשְׁפִּי** Cant. 8: 6, but **רִשְׁפִּי** Ps. 76: 4; **צִמְחִי** Isa. 5: 10, **חִרְפִּי** Ps. 69: 10, **בִּרְפִּי** Gen. 50: 23, but **בִּרְפִּיָּה** Judg. 7: 6; **בִּגְדִי** from **בָּגַד** are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in **הָ**, **מַלְאָכָה** from **מָלַךְ**, **מַלְאָכָה** from **מָלַךְ** (only occurring with suffixes) from **מָלַךְ**, but not **מַלְאָכָה**. Also a few other nouns of different forms, viz.: **נִרְבָּחָה**, but **נִרְבָּחָהּ**, **נִרְבָּחָה**, **נִרְבָּחָהּ**, **נִרְבָּחָהּ**. (5) After prefixes, as **הִ** interrogative, e. g. **הִיִּרְבָּחָהּ** Gen. 29: 5 from **הִרְבָּחָהּ** and inseparable prepositions, e. g. **לִדְבִיר** from **דָּבַר**, **בְּדָנָה** from **דָּנָה**, **בְּדָנָה** from **דָּנָה**. Usage is not uniform in the case of **Kal** infinitives following inseparable prepositions, e. g. **לִבְחֹשׁ**, **בְּחֹשׁ**, **בְּחֹשׁ**, **בְּחֹשׁ**, **לִבְחֹשׁ** Isa. 31: 4, **לִבְחֹשׁ** Num. 4: 23, 8: 24; **לִבְחֹשׁ**, **בְּחֹשׁ**. (6) The suffixes of the second person **הָ**, **כָּה**, **כֵּן** never receive Daghesh-lene, **בְּחֹשׁ**, except once after **Nun Epenthetic**, § 101, 2 (5), **אֶחָדָה** Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, **עֲבָרָה** Ezek. 27: 12 must have as its ground form **עֲבָרָהּ**, not **עֲבָרָה**; and **אֶרְבָּם** Hos. 7: 6, **רְבָה** Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates **אֶרְבָּה**, **רְבָה**.

b. The omission of Daghesh-lene from the final letter of **הוֹכֵחַ** Prov. 30: 6, abbreviated from **הוֹכִיחַ** or **הוֹכִיחַ**, and from the aspirate in the proper names **יִרְמְיָהוּ** Josh. 15: 38, 2 Kin. 14: 7, and **יִרְמְיָהוּ** Josh. 15: 56 is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Daghesh-forte conjunctive, § 24, e. g. **אֶרְבָּה** Gen. 11: 31 and elsewhere, **אֶרְבָּה** Gen. 46: 28, **אֶרְבָּה** Ex. 15: 1, 21, **אֶרְבָּה** Ex. 15: 13, **אֶרְבָּה** Deut. 16: 1 (comp. **אֶרְבָּה** Gen. 20: 9), **אֶרְבָּה** Deut. 31: 28 (comp. **אֶרְבָּה** Isa. 8: 2), **אֶרְבָּה** Gen. 35: 29, **אֶרְבָּה** Isa. 40: 7, also Ex. 15: 11, 16, Isa. 54: 12, Jer. 20: 9. But Daghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in **בּ** followed by **בּ** Gen. 39: 12, Jer. 3: 25 or by **פּ** Ex. 14: 4, 17, Lev. 25: 53, or by **מּ** (in Baer's text) Gen. 32: 11, 40: 7; in **דּ** followed by **דּ** Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramæic in **רּ** followed by **רּ** Dan. 3: 3 (in some copies) and in **כּ** followed by **כּ** Dan. 3: 3. The old strife as to the Daghesh in the word **שְׁתֵּי** *two* is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from **שְׁתֵּי**; Schultens as Daghesh-forte arising from an assimilated **שְׁ**, contending that it was for **שְׁתֵּי** from **שְׁתֵּי**; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated **רּ** with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition **בֵּין** without the Daghesh, **בֵּין** Judg. 16: 23, and again with the same preposition with it, **בֵּין** Jon. 4: 11, the Methegh showing the *Sh'va* to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesh-forte (דָּגֶשׁ פֿוֹרְטֵ) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיִּיִּמָּל *vayyimāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. אֶרֶרָא Cant. 5: 2, אֶרֶרָא Prov. 14: 10.

a. For other examples of Resh with Daghesh-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. b.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִיִּפָּקֶד *yippākēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesht-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesht, which analogy would require them to receive.

b. The Arabs have a sign of reduplication, Teshdid (ـ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesht-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesht-forte which represents such a doubling is called compensative; e. g. פֶּרֶרֶת, formed by appending the syllable רֶת to the root פָּרַת; נִתְחַתִּי composed of the same syllable and the root חָתַן, whose last letter is changed to ת to conform with that which follows; סֶבֶב from סָבַב. 2. When the reduplication is indicative of a particular grammatical form the Daghesht-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְחַנֵּן, הִתְחַנֵּן, and certain forms of nouns, as, גִּבּוּר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesht-forte conservative; e. g. יָסַב for יָסַב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesht-forte conjunctive; e. g. קָמוּצִי, קָמוּצִי, קָמוּצִי. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesht-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. מִן'בְּהֵ for

מְבִלֵּה *m'blē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a.*), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. הִלְלֵה for הִלְלֵה. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַמְמָה *rammā*, not *ra^mmā* Gen. 10: 7, יַזְזֵר *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (לְהַקְלִיטָהּ).

a. Daghesh-forte conjunctive occurs regularly after the pronouns הוּא and הֵי followed by Makkeph, e. g. הוּא-וְהוּא Ps. 133: 1, הוּא-וְהוּא Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph לְהַקְלִיטָהּ Gen. 2: 23, וְהוּא-וְהוּא Gen. 43: 15, or having a conjunctive accent on the penult, הוּא-וְהוּא Gen. 3: 14, הוּא-וְהוּא Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent Methegh מְבִלֵּה (for מְבִלֵּה) Ps. 84: 4, but מְבִלֵּה Deut. 24: 1, מְבִלֵּה Ezek. 17: 8; this proviso does not attach to the futures and participles of ל' verbs מְבִלֵּה Gen. 1: 11, מְבִלֵּה Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants מְבִלֵּה Gen. 27: 26 or is immediately preceded by Methegh מְבִלֵּה Gen. 30: 1, but מְבִלֵּה Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate מְבִלֵּה Gen. 49: 31, but מְבִלֵּה Gen. 2: 4. The inseparable particles ה, ו, ל, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except הֵּ which follows the ordinary rule הֵּ Deut. 10: 1, and one additional instance מְבִלֵּה Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *u* מְבִלֵּה Gen. 19: 14, מְבִלֵּה Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet מְבִלֵּה Gen. 19: 2, מְבִלֵּה Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. מְבִלֵּה Ex. 4: 2 for מְבִלֵּה, so מְבִלֵּה Isa. 3: 15, מְבִלֵּה Mal. 1: 13 מְבִלֵּה Isa. 27: 8.

b. Daghesh-forte separative occurs only in the following examples:

אֶפְרַיִם Hos. 3: 2.	לִיקְרָחָה Prov. 30: 17.	עֵבֶר־ Deut. 32: 32.
בִּקְרוֹיָהּ Ps. 45: 10.	רָקֹדָה 1 Sam. 28: 10.	עֵבֶר־ 2 Sam. 23: 27.
הַבְּבוּלִים Am. 5: 25.	פְּסוֹתֵיהֶם (?) Ezek. 13: 20.	Jer. 29: 27.
הַבְּעֻזָּה Gen. 18: 21.	פְּנֵלוֹתָהּ Isa. 33: 1.	עֵבֶר־ Isa. 58: 3.
הַבְּתָתָה Gen. 37: 32.	מִמְּקָרוֹת Joel 1: 17.	עֵבֶר־ Am. 5: 21.
הַבְּבֶן Gen. 17: 17.	מִמְּקָרוֹת Job 9: 18.	עֵבֶר־ Gen. 49: 17.
הַרְאִיתָם 1 Sam. 10: 24, 17: 25. 2 Kin. 6: 32.	מִנְּזִרָה Nah. 3: 17.	Judg. 5: 22.
הַמְרוֹחִים Job 17: 2.	מִקְדָּשׁ Ex. 15: 17.	עֵבֶר־ Ps. 89: 52.
הַמְּצִינִי Ex. 2: 3.	מִקְדָּשׁ Deut. 23: 11.	עֵבֶר־ Ps. 77: 20.
הַחֲרִיפָה (?) Judg. 20: 43.	מִקְדָּשׁ Ps. 141: 3.	עֵבֶר־ Prov. 27: 25.
הַחֲרִיפָה 1 Sam. 1: 6.	מִקְדָּשׁ Prov. 4: 13.	עֵבֶר־ Ps. 119: 139.
הַחֲרִיפָה Isa. 57: 6.	מִקְדָּשׁ Judg. 20: 32.	עֵבֶר־ Ps. 88: 17.
הַחֲרִיפָה Gen. 49: 10.	מִקְדָּשׁ Jer. 4: 7.	עֵבֶר־ (?) Ps. 37: 15.
	מִקְדָּשׁ Isa. 9: 3, 10: 27, 14: 25.	Isa. 5: 23.
		עֵבֶר־ Ps. 58: 9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in the following: Judg. 5: 7. 1 Sam. 2: 5; Job 22: 12 (Edit. Baer); Job 29: 21; Job 21: 13; Isa. 33: 12, Jer. 51: 58; Ezek. 21: 15, 16; Ezek. 6: 9; Ezek. 41: 17; Ezek. 27: 19; Isa. 19: 6; and probably Job 13: 9 (not in pause).

d. Daghesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has אֶם-מֵהֵנָּה Gen. 14: 23, אֶם-לִבְנֵיהֶם Gen. 31: 54, and some manuscripts have אֶם-לִבְנֵיהֶם Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. נִיאֶר־לָא (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לָאֶר־לָא Gen. 3: 17, פְּלִימָאֶה Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ר, e. g. אֶשֶׁת-שָׁמַיִם Gen. 5: 2, כְּבִדְרוֹתַי בָּאֵי Gen. 4: 4, שְׁבִדְרוֹתַי Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90. 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶת, אֶתְּ, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קִלִּי; סֵבִי, סִבִּי; אֲרִיָּה from אֲרִיָּה; נִיָּץ from נִיָּץ. In a medial letter with Sh'va Daghes may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *b.*; e. g. עֲוִירִים for עֲוִירִים, פָּסָאָ for פָּסָאָ, יָקָרָה for יָקָרָה, וְתִצְלָחָהּ, וְתִצְלָחָהּ, יָקָרָה for יָקָרָה, so מִיָּדָה, מִיָּדָה, מִיָּדָה. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְּצִיר Judg. 8: 2 for מִבְּצִיר, תִּתְחַבֵּר Isa. 22: 10 for תִּתְחַבֵּר, זָכָרָה from זָכָרָה. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תִּתְחַבֵּרָה Ruth 1: 13 for תִּתְחַבֵּרָה, so תִּתְחַבֵּרָה Isa. 60: 4.

MAPPĪK.

§ 26. Mappik (מִפְּקִי *bringing out or uttering*), is a point in one of the letters א ה ו י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה

when it retains its consonantal power; e. g. אָרְצָה *artsāh*, אָרְצָה *artsā*, אֶלְכָּהּ *l'kāhhāh*, לֶלְכָּהּ *lāk'hhā*. The point four times found in א, אֶבְיָא Gen. 43: 26, Ezra 8: 18, אֶבְיָא Lev. 23: 17, אֶבְיָא Job 33: 21, though called a Daghes in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

RAPHE.

§ 27. Rāphe (רָפֵה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghes-lene, Daghes-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הָאֶרֶץ Ex. 9: 18, הָאֶרֶץ Lev. 13: 4, הָאֶרֶץ Num. 15: 28, הָאֶרֶץ Num. 32: 42, הָאֶרֶץ Job 31: 22 in some copies. In הָאֶרֶץ Ex. 20: 4, Deut. 5: 8, it is the opposite of Daghes-forte, and shows that ה may either be doubled agreeably to the point in its bosom or not. In הָאֶרֶץ Ex. 20: 13, Deut. 5: 17, it is the opposite of Daghes-lene, and shows that the ה may either have its unaspirated sound, as the Daghes indicates, or may be aspirated.

ACCENTS.

§ 28. The third class of Massoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (פְּסָקִים), and Conjunctives or Servants (תְּחִלָּה). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called תְּחִלָּה. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci's *Bibliotheca Magna Rabbinica*, vol. iv. pp. 427—444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

*1. Sillūk	(,)	סִלּוּק
*2. Athnāhh	(^)	אֲתָנָה

CLASS II. *Kings.*

3. S'ghōlta	(^)	סִגְחֹלְתָּ postp.
4. Zākēph Kātōn	(˙)	זָכֵף קָטָן
5. Zākēph Gādhōl	(˙)	זָכֵף גָּדוֹל
*8. Tiphhhā	(,)	תִּפְחָה

CLASS III. *Dukes.*

*7. R'bhī ^a	(,)	רְבִי
*8. Shalsheleth	(,)	שְׁלֹשֶׁלֶת
*9. Zarkā	(˘)	זָרְקָה postp.
10. Pashtā	(˘)	פָּשְׁתָּה postp.
11. Y'thībhh	(,)	יְתִיב prep.
12. T'bhīr	(,)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	(˘)	פָּזֵר
14. Karnē Phārā	(˘)	כַּרְנֵי פָרָה
15. T'līshā Gh'dhōlā	(˘)	תְּלִישָׁה גְּדוֹלָה prep.
16. Geresh	(˘)	גֵּרֵשׁ
17. G'rāshayim	(˘)	גֵּרָשַׁיִם
*18. P'sīk	()	פְּסִיק

The Conjunctive accents, or *Servants*, are the following, viz:

*19. Merkā	(,)	מֶרְקָה
*20. Mūnāhh	(,)	מוֹנָה

21. Merkā Kh'phulā	(^ˆ)	מֶרְכָּא כְּפֻלָּא
*22. Mahpakh	(_ˆ)	מַחְפָּךְ
23. Dargā	(^ˆ)	דַּרְגָּא
*24. Kadh mā	(^ˆ)	כַּדְמָא
*25. Yerahh ben Yōmō	(^ˆ)	יֶרַח בֶּן יוֹמוֹ
26. T'lishā K'tannā	(^ˆ)	תְּלִישָׁא קַטְנָא <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5: 15, Ezek. 14: 4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnabh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphha, *palm of the hand*; R'bhi², *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhīr, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*, Yerahh ben-Yomo, *moon a day old*.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. חֲרֹהֵי Gen. 1: 2, or ends with two vowelless letters, e. g. וַיִּשְׁתָּה Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יִרְעֵ Gen. 33: 13, and in some manuscripts and editions there is a like re-

petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. [ִ]שֶׁנִּי Gen. 1: 7, [ִ]יְלִצְוֵהֶ֑נּוּ Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. [ִ]שֶׁנִּי Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in [ִ]יְרִצֶּנּוּ Gen. 26: 4, [ִ]אֶתְּהִי־נָּא Deut. 16: 3, the accent is Pashta, but in [ִ]יְלִצְוֵהֶ֑נּוּ Gen. 17: 8, [ִ]אֶתְּהִי־נָּא 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. [ִ]שֶׁנִּי Gen. 1: 11, [ִ]נִי Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. [ִ]יְרִצֶּנּוּ Gen. 2: 14, [ִ]נִי Gen. 32: 33, Deut. 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in [ִ]נִי the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֲשֵׁר. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhīr of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'iphula, Darga, and T'lisha K'tanna of the Conjunctions. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

CLASS I.

1. Sillūk	(,)	סִלּוּק
2. Merkā-Mahpakh or Ōlev'yōrēdh	(, ^)	עוֹלָה וְיֶזְרַד
3. Athnāhh	(,)	אַתְנַחֲמָה

CLASS II.

4. R'bhī ^a	(^)	רִבְרִיעַ
5. R'bhī ^a Mugrāsh	(^ ^)	רִבְרִיעַ מִגְרָשׁ
6. Zarka or Tsinnōr	(^)	צִנּוֹר <i>postp.</i>
7. Tiphhhā initial or D'hhī	(,)	דְּחִי <i>prep.</i>
8. Pāzēr	(^)	פָּזֵר
9. Great Shalsheleth	()	שֶׁלֶשְׁלֵחַת
10. Azlā L'gharmēh	(^)	אֲזֵלָה לְגַרְמֵה
11. Mahpakh L'gharmēh	(^)	מַחְפָּק לְגַרְמֵה
12. P'sik	()	פְּסִיק

CONJUNCTIVE ACCENTS.

13. Merkâ	(,)	מֶרְכָּא
14. Mūnāhh	(,)	מוֹנָה
15. Mūnāhh superior or Illūy	(,)	מֶלֶחַי
16. Tiphhhā or Tarhhā	(,)	טִפְחָא
17. Yerahh ben' Yōmō or Galgal	(v)	גַּלְגַּל
18. Mahpakh	(,)	מַחְפָּח
19. Kadhmā or Azlā	(,)	אֲזֵלָא
20. Shalsheleth	(,)	שַׁלְשֵׁלֶת

Tsinnōrīth (˘) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, מֶרְכָּי, or in an antecedent monosyllable, in which case it supplies the place of Makkeph תַּרְהָ, לֹא־אֵל for בִּי־תַרְהָ. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַבִּים.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, מֶרְכָּא־מַחְפָּח; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, מֶרְכָּא־מַחְפָּח (Wickes) or מֶרְכָּא־מַחְפָּח (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, מֶרְכָּא־מַחְפָּח (Wickes) or מֶרְכָּא־מַחְפָּח (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written אֶל־אֶל or אֶל־אֶל for אֶל־אֶל. The sign for R'bhi^a Mugerash resembles a combination of R'bhi^a and Geresh, the former on the tone syllable, the latter on the initial letter of the word, מֶרְכָּא־מַחְפָּח. P'sik is occasionally used as with the prose accents, § 38. 1. a. to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalsheleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. b. Olev'yoredh means *ascending and descending*; R'bhi^a Mugerash, *Gereshed-R'bhi^a*; Tsinnor and Tsinnorith, *a water-course*; D'ghi, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarhha, *toiling along*; Galgal, *wheel*; Azla, *going on*. Tiphhha and Shalsheleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Dagheshe-lene after the former in מֶרְכָּא־מַחְפָּח Prov. 8: 3, and the presence of Dagheshe-forte Conjunctive after the latter in מֶרְכָּא־מַחְפָּח Ps. 3: 3.

its original position unchanged. The accent will also remain in its original position on the verb, if the appendage be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented; **הָהָרִים** with a suffix **הָהָרִים**, but with an affix **הָהָרִים** with a suffix **זָבָדוֹ**, but with an affix when the vowel is retained **עָבָדוֹ**, when it is rejected **עָבָדוֹ**; **הָסוֹ**, **הָסָה**, **הָסָה**, **הָסָה** with affixes **קָלָה**, **קָלָה**, **קָלָה**; 3 fem. sing. pret. with suffixes, **אֶבְלָתָם** from **אֶבְלָה** (primitive form **אֶבְלָה**), so **בְּקִשְׁתָּם**, **אֶבְרָחָה**. It is to be observed, however, that a paragogic **הָ** or **הָ**, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic **י** does not disturb the position of the accent, e. g. **אֶרֶץ**, **אֶרֶץ**, **נָבָה**, **נָבָה**; so **הָמָה**, **הָמָה**, **שָׁמָה**, **רָבָחִי** Lam. 1: 1, but **יִלְגָּאֵהִי** Isa. 1: 21; neither does the feminine ending **הָ**, which is a Segholate formation, § 185, e. g. **מִדְּבָרָהּ**, **מִדְּבָרָהּ**.

a. The affix receives the accent in **תִּזְכְּרִי** Ruth 2: 8 from **תִּזְכְּרִי**, but not in the corresponding form **וְתִזְכְּרִי** Ex. 18: 26 from **וְתִזְכְּרִי**; though in the latter instance a monosyllable follows, in consequence of which the accent would have been shifted to the penult by § 35. 1, even though its proper place had been on the ultimate. Paragogic **הָ** receives the accent, though the preceding vowel remains, in the verbal form **וְאֶבְרָחָה** 1 Sam. 28: 5.

2. The appending of a simple syllable, such as the suffixes **נִי**, **נִי**, **הִי**, **הִי**, **בִי**, or the verbal suffixes **תָּ**, **תָּ**, **נִי**, **נִי**, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: **בְּסָהוּ**, **בְּסָהוּ**, **בְּסָהוּ**, **בְּסָהוּ**; **בְּסָהוּ**, **בְּסָהוּ**; **בְּסָהוּ**, **בְּסָהוּ**, **בְּסָהוּ**, **בְּסָהוּ**. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix

ף follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. נָךְ, נִךְךָ, נִךְךָ, אֲבִיךָ. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. בְּאַחֲרָיו, בְּאַחֲרָיו, בְּאַחֲרָיו, בְּאַחֲרָיו.

3. A mixed syllable, whether an affix as תָּם, תָּן, or suffix as כֶּם, כֶּן, הֶם, הֶן, will attract the accent to itself, הֶלֶכְתָּם from הֵלֵךְ, בְּלִכְתֶּם from בִּלְכֶם, הֶרְמַתָּם from הִרְמֵתָ, הֶרֶם. In the unusual form פָּלַח 2 Sam. 23: 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, וְאַחֲרָיו, וְאַחֲרָיו; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וְאַחֲרָיו, וְאַחֲרָיו, וְאַחֲרָיו, וְאַחֲרָיו.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *pérsonify*, *pérsonality*, *pérsonification*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, בְּרָחָה Gen. 30: 1, בְּרָחָה Gen. 29: 6, are parti-

ciples, but בָּתָּה Gen. 35: 18, בָּצָה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ they built, from בָּנָה, but בָּנוּ in us; שָׁבוּ they carried captive from שָׁבָה, but שָׁבוּ they returned from שָׁוָה; אָזָה he has seized, but אָזָה Job 23: 9 I shall see from הָיָה; יִרָע it shall be evil from רָעָה, יִרָע he shall feed from רָעָה; בָּיָה he was rebellious, בָּיָה it was bitter from בָּיָה; קוּמִי arise thou (fem.), קוּמִי my rising up.

§ 35. The position of the accent may be shifted from the following causes, viz:

1. A Conjunctive is frequently removed from the ultimate to a simple penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לִיְלֹהָ Gen. 1: 5, בָּנָה עִיר Gen. 4: 17, אָזָלָה יָד Deut. 32: 36, וְתִאֲחַדְרֵי יָדָה Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לִבְעֵר סֵנָן Num. 24: 22, נִבְלָל צִיץ Isa. 40: 7, הִשְׁמַע עִם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הָם, הֵן, כֵּם, כֵּן, § 33. 3, אֲבִיכֶם חַי Gen. 43: 7; nor to a penult which is a mixed syllable, וְהִקְרָא לָהּ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, הָרִיב לֹו Judg. 6: 31, הָקֵנָה לִי Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed לֹו (לֹוֹב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable לִבְעֵר סֵנָן Num. 24: 22, נִבְלָל צִיץ Isa. 40: 7, 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct תִּשְׁמַע הַשִּׁשָּׁה Ps. 105: 28, הִשְׁמַע עִם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh לֹוֹשֵׁבָה Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲנִי, אֲנִי; אֲנִי, אֲנִי; אֲנִי, אֲנִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future אֲנִי, אֲנִי; so אֲנִי, אֲנִי. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. אֲנִי Gen. 41: 33 for אֲנִי; so אֲנִי Zech. 9: 5, Mic. 7: 10, אֲנִי Ps. 39: 14 for אֲנִי; or to a final ה, followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus אֲנִי became אֲנִי before נ Gen. 27: 45, before ה Num. 20: 4, 5, 21: 5, before ו Judg. 12: 3, 15: 10; אֲנִי becomes אֲנִי before ר Ps. 74: 22; so אֲנִי Gen. 29: 21, אֲנִי Judg. 4: 18, אֲנִי Isa. 44: 22.

a. אֲנִי, אֲנִי, אֲנִי are accented on the ultimate before יהיה, which the Jews read אֲנִי. In like manner אֲנִי becomes אֲנִי before אֲנִי Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In אֲנִי Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Patahah אֲנִי Hos. 4: 4, or Patahah furtive, אֲנִי Gen. 44: 2.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 אֵלֶּה־הֵם...הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 הָרָקִיעַ...לְרָקִיעַ...בְּי; 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2: 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhī^a, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of Athnahh is divided into five sections, יְהוָה...מִפֶּיךָ...לֵיָלֵךְ...לְעֲשׂוֹת...בִּי, in 2 Kin. 1: 6 into six, אֲלִי...יְהוָה...בְּיָשָׁר...שָׁלַח לְדָוִד...עֲקָרָן. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and

varies endlessly with the circumstances of the case. Athnahh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'bhī^a is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^κ Pashta ^π, Mahpakh ^μ, Y'thibh ^γ.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1: 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	⋮	,	}	, (,)	,	, (,) ' () ^q	}	' () ' () ^q () ₁ () ₂
	^	^						
				^ ()	^	, (,) ' () ^q		
SECONDARY SECTIONS.			:	^	' ()	^ (,) ' () ^q	}	' () ' () ^q () ₁ () ₂
			"					
					.	^ (,) () ₁ () ₂		
UNUSUAL SECTIONS.					!			
					!		^	^ () ₁ () ₂ () ₃ () ₄ () ₅

they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphhlha, in the same section, will be T'bhír, Gen. 1: 4. If T'bhír be preceded by one Conjunctive, it will be Darga,

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhîr, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashita in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalsheth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1: 1; if by a Disjunctive in its own section, it will be Tiphha, Gen. 1: 1. The accents which precede Tiphha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3: 3; if there be two, the

second will be Munahh, Lev. 8: 31, or Merka, Gen. 3: 14. The first Disjunctive in its section will be Zarka, Gen. 1: 28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1: 7, or Merka, 1 Chron. 5: 18; if by two, the second will be Kadhma, Gen. 30: 16, 31: 32, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may be Munahh and the third Kadhma, Lev. 4: 35. The next Disjunctive before Zarka will be Geresh, Gen. 24: 7, or G'rashayim, Ex. 39: 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1: 2, the second likewise Munahh, Gen. 3: 12, 27: 45. The first Disjunctive will be Pashta, Gen. 1: 2; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1: 11, 2: 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1: 9, or Merka, Gen. 1: 2; the second, Kadhma, Gen. 39: 19, or Munahh, Gen. 1: 12; the third will be T'lisha K'tanna, Ezr. 3: 11. The Disjunctive before Pashta will be Geresh, Gen. 1: 24, or G'rashayim, Gen. 1: 11; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhī^a*.—The first Conjunctive before R'bhī^a will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen. 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī^a will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14: 34, by two, Ezek. 9: 2, by three, 1 Sam. 14: 34, or by four, Isa. 66: 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

9. Shalshleth occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk וַיִּמָּחֶר Gen. 5: 5; Athnahh וַיִּאֶמֶר Gen. 24: 34; Zakeph Katon וַיִּכְנֹחַ Isa. 1: 30; R'bhî^a וַיְהִי־לִי Gen. 7: 19; Pazer וַיִּאֲחָז Gen. 22: 2; T'lisha Gh'dhola וַיִּקַּח Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-

junctives upon successive words, e. g. Gen. 23: 11, 24: 7. and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. **וַיִּשְׁרַח** Gen. 9: 20, **וַיִּבְרָא** Gen. 3: 5, **וַיִּבְרָא** Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent *Methegh*, § 44. *Tiphkha* is thus five times written upon the same word with *Silluk*, e. g. Num. 15: 21, and eleven times with *Athnahh*, e. g. Num. 28: 26. *Munahh*, Gen. 21: 17, often stands upon the same word with *Zakeph Katon*; if the accent stands upon a mixed syllable and upon another than the initial letter *Kadhma* will take its place, Gen. 18: 20, 44: 24, 45: 14. *Kadhma* is also joined in this manner with *Darga*, Job 1: 15, *Munahh*, Lev. 10: 12, *Meika*, Judg. 21: 21, Neh. 12: 44, *Mahpakh*, Lev. 25: 46, and *Geresh*, Ex. 16: 15, 21: 22, 35. *Mahpakh* with *Munahh*, Lam. 4: 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, *T'bhira*, Deut. 26: 2 **וְיִשְׂרָאֵל**, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. *Zarka*, 2 Kin. 1: 16 **וְיִשְׂרָאֵל**, so ver. 6, Gen. 42: 21, Jer. 21: 4, Neh. 2: 12. *Pashta*, Gen. 24: 14, 42, 48, 65; 1 Kin. 20: 9. *Pashta*, *Pashta* and *Y'thibh*, 2 Kin. 10: 30, Ezr. 7: 25. *Geresh* and *G'rashayim*, Gen. 28: 9.

a. There is a double accentuation of a part of Gen. 35: 22, and of the entire decalogue, both in Ex. 20: 2-17, and Deut. 5: 6-21, which involves a double vocalization in certain words, e. g. **וְיִשְׂרָאֵל** Ex. 20: 3, i. e. either **וְיִשְׂרָאֵל** or **וְיִשְׂרָאֵל**. Single words also occur with alternative accents, e. g. with *G'rashayim* or *Geresh* and *T'lisha Gh'dhola* **וְיִשְׂרָאֵל** Gen. 5: 29, **וְיִשְׂרָאֵל** Lev. 10: 4, **וְיִשְׂרָאֵל** 2 Kin. 17: 13, **וְיִשְׂרָאֵל** Ezek. 48: 10, **וְיִשְׂרָאֵל** Zeph. 2: 15.

POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives.

a. The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4: 1, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, Ps. 1: 2, 3: 3, upon the last word of the first clause; if it contain three, the last word of the first will have Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. Clauses may consist of a single section when no subdivision of them is necessary; or they may consist of two or more sections, when the subdivision is effected by R'bhī^a, Pazer, Great Shalsheth or L'gharmeh.

a. Thus the Silluk clause is subdivided by R'bhī^a and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhī^a (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhī^a and L'gharmeh Ps. 5: 11. Great Shalsheth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

§ 41. The order of the accents in the various sections is exhibited in the following table:

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.	⋮	⋮ { ⋮ ⋮ } ⋮ ()	⋮	⋮ ⋮
	⋮	⋮ ⋮ } ⋮ (⋮)	⋮	⋮ { ⋮ ⋮
	⋮	⋮ () }	⋮ ⋮	⋮ } ⋮ ⋮ ⋮
SECONDARY SECTIONS.			⋮	⋮ } ⋮ ⋮
			⋮	⋮ { ⋮ ⋮
			⋮	⋮ ⋮
			⋮	
			⋮	⋮ ⋮ ⋮ ⋮

Explanation of the Table.

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus ⁴, in distinction from Munahh.

a. (1) *Train of Silluk*. If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *R'bhī^a Muqrash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī^a Muqrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhī^a Muqrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhī^a Muqrash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'gharmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī^a Muqrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī^a Muqrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) *Train of Athnahh*. If Athnahh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'hhi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9, 10. If it be preceded by two Conjunctives, these will both be Munahh, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12. or in an antecedent monosyllable, Ps. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnahh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi*. If Athnahh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athnahh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnahh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6, 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnahh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnahh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45. It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhī^a Mugarash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī^a Mugarash in verses which have no Athnahh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh*. Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī^a, Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī^a, Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī^a, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī^a or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī^a is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh. Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī^a*. R'bhī^a, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī^a in distinction from Great R'bhī^a or R'bhī^a proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī^a may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghes either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10, 27: 4.

d. Train of R'bhī^a. R'bhī^a, when governing an independent section of its own, i. e. Great R'bhī^a may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī^a precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 14; though Wickes points differently.

e. Train of Pazer. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. Train of Great Shalsheth. Shalsheth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhha Job 32: 6, 37: 12.

g. Train of L'gharmeh. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athnahh, see *b* (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14: 1 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhi before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, מִן־צִוְיָהֶם Ps. 5: 11, הוֹרֵרִי Ps. 27: 11, וַיִּרְאֵהוּ Ps. 18: 16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Olev'yoredh אֶל־אֶל־אֶל Ps. 6: 3, Merka-Tsinnorith מֶרְכָּא־צִינּוֹרִית Ps. 22: 9, Mahpakh-Tsinnorith מַחְפָּא־צִינּוֹרִית Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (מִקְפֵּה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶת־הַיָּדָאִים Gen. 30: 31, וְשִׁלִּי־בָלָל Gen. 33: 11, וְאֶת־כָּל־אֲשֵׁר־לֹו Gen. 12: 20, 25: 5, Ex. 20: 11, עַל־כָּל־דְּבַר־פֶּשַׁע Ex. 22: 8, עַל־כָּל־בִּגְדֵי־שָׂחָץ Job 41: 26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22: 8 are in this manner reduced to eight. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשָׁה־יָמִים Deut. 19: 15, נִבְשְׂתֵיהֶנָּךְ 1 Kin. 17: 21, אֲמִירֵיהֶנָּה Isa. 31: 4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive

an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, its vowel, if mutable will, by the loss of the accent, be shortened, **אֶתְּשֵׁי, בְּלִלֹה, הִתְחַלְּתָה**, otherwise it will commonly receive the secondary accent Methegh, **שִׁי־יֹכֵחַ, בְּחִב־תֵּלֶת, אֶתְּשֵׁי־אֶת**.

a. The particles **אֶל, אַל, אַח, אֶח, אֵין, עַל, כֵּן** are almost invariably followed by Makkeph, so are the nouns **בֵּן, בַּר** and **כֹּל** when in the construct state; the particle **נָא** is commonly preceded by it. Before monosyllables or disyllables accented on the penult Makkeph is inserted after the particles **אֶל, בַּר, לֹא** and the pronoun **כִּי**, as well as sometimes after larger words which do not admit of the retrocession of the accent, e.g. **אֶל־יָדָם** Ex. 22:4, **יִרְצָהָ** Gen. 27:32, **וְשִׁלְּתָה־אֵשׁ** Hos. 8:14, **וַיִּשְׁתַּחֲוֶהוּ** Gen. 15:10. The pronoun **כִּי** is followed by Makkeph before words whose initial letter admits Daghes-forte Conjunctive, **כִּי־אֵלֶיךָ** Ps. 133:1. **אֶחָד** are joined together by Makkeph in Gen. 15:4, Num. 35:33, Neh. 2:2; in all other passages **אֶח** is followed but not preceded by Makkeph, **כִּי־אֶחָדְכֶם** Ps. 1:1. **אֶל־אֶחָדְכֶם** are joined by Makkeph but never **אֶל־אֶחָד**, the **אֶל** being always linked to the following word. **כִּי־לֹא** are united by Makkeph before a word bearing the disjunctive accent Tiphkha, provided it has Sh'va under its initial letter; otherwise the Makkeph follows **לֹא**, thus **כִּי־לֹא־בָרְכָתָהּ** but **לֹא־בָרְכָתָהּ**.

b. Tsere remains before Makkeph in **אֵין, בֵּן, בַּר, עַל, עֵין**; it sometimes remains and is sometimes shortened in **לֵב, שֵׁשׁ, שֵׁשׁ** six, **עַר** e.g. Gen. 16:13 **שֵׁשׁ־יָחֵדָה**, but ver. 15 **שֵׁשׁ־בָנָי**. It once remains according to some editions in **אֶתְּ** Job 41:26, a word which is three times written **אֶת** without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Methegh remains in the place of the accent on **רִבְחָה** and similar words ending in Pattahh and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable **נִקְחָתְלָהּ** Gen. 34:16, **נִשְׁבַּעְתָּלִי** Gen. 24:7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e.g. **רִשְׁתֶּם־בָּהֶם** Jer. 46:20, and perhaps **פָּסַח־קִוִּית** Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e.g. **כִּי־עָלִים** Lam. 4:3, **בְּתָר־בְּחִירָהֶם** 2 Chron. 34:6, and probably **אֶתְּלֵב־הַבִּי** Hos. 4:18, **לְחֹמֶר־פָּלִית** Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed **כִּי־עָלִים** and **בְּתָר־בְּחִירָהֶם**.

METHEGH.

§ 44. Methegh (**מֶתֶגֶחַ** *brille*), a small perpendicular stroke under the initial letter of the syllable to which it

belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. **מִמְסַבִּיחֵם**, **בְּיָמָם**, **וְיָצְאוּ**, **בָּצֵא**, **הַזֶּה**, **וּמִתְחַנְּנֵם**. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. **נִרְאָה־לּוֹ** Gen. 22: 8, **בְּיָאֵם־לָהֶם** 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, **הַנֶּאֱמָר־לּוֹ** Num. 21: 35, **כִּלְיֵה־הַבְּרָכָה** Num. 21: 33, **לִבְנֵי־יִשְׂרָאֵל** Jer. 34: 1.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. **הַקְּדִירָה־יֵ** Deut. 4: 26, **הַדּוֹרִיָּה־יֵ** Josh. 22: 27, where the tone falls on the penult; **יְהִי־יָהִי** Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. **וְיָבִיחֵהֶם** Job 1: 7, **וְאֶשְׁתַּמְחָה** 2 Sam. 22: 24, **וְהִתְחַנְּנֵם** Ezek. 42: 5, **שָׁאֵל־הָאִישׁ** Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. **נִבְאָסָם** Jer. 33: 24, **אֶת־בְּלִת־הַמִּצָּה** 1 Kin. 21: 1, **אֶת־בְּלִת־הַמִּצָּה** Deut.

6: 25, except in certain cases which require it, e. g. *נְהַחֲמֶה* Ex. 1: 10, *וְהִתְהַלַּכְתָּ* Lev. 26: 12.

a. Methegh regularly stands (see Baer in Merx Archiv for 1868):

(1) On a short vowel in a mixed syllable (except Kamets Hhatuph) in words having a disjunctive accent, provided it be separated from the accent or an antecedent Methegh by both a vowel and a vocal Sh'va (other than Hholem before a guttural with Hhateph Pattahh), *וַיִּשְׁמְעוּ* Gen. 3: 8, *וַיִּקְרָא* Gen. 7: 2, *וַיִּשְׁמְעוּ* Ps. 18: 46, *וַיִּקְרָא* Zech. 9: 16, but *וַיִּשְׁמְעוּ* Gen. 24: 11.

(2) On *ě*, *ĩ* or *ũ* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *ǎ* or *ě*, *וַיִּשְׁמְעוּ* Gen. 3: 24, *וַיִּקְרָא* Gen. 4: 26, *וַיִּשְׁמְעוּ* Gen. 30: 31. Initial *ũ* followed by simple Sh'va is reckoned a short mixed syllable in the application of both the foregoing rules *וַיִּשְׁמְעוּ* Gen. 47: 24, *וַיִּקְרָא* Jer. 3: 25.

(3) On the first syllable of the Kal future sing. of perfect verbs, when the second vowel is shortened to Kamets Hhatuph before Makkeph, *וַיִּשְׁמְעוּ* Job 3: 5, but *וַיִּשְׁמְעוּ* Ps. 9: 9.

(4) With the first syllable of *וַיִּקְרָא* and *וַיִּשְׁמְעוּ*, when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but *וַיִּקְרָא* Gen. 17: 12, *וַיִּשְׁמְעוּ* Gen. 9: 9, *וַיִּקְרָא* Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. *וַיִּשְׁמְעוּ* Gen. 17: 20, *וַיִּקְרָא* Gen. 30: 16, *וַיִּשְׁמְעוּ* Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal Sh'va, whether simple or compound; also to a short vowel followed by compound Sh'va or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, *וַיִּשְׁמְעוּ*, *וַיִּקְרָא*, *וַיִּשְׁמְעוּ*, *וַיִּקְרָא* Gen. 30: 38, *וַיִּשְׁמְעוּ* Isa. 9: 17, 10: 34, *וַיִּקְרָא*; sometimes to other intermediate syllables, § 20. 2, e. g. *וַיִּשְׁמְעוּ* Ex. 12: 21, *וַיִּקְרָא* Num. 31: 12 (but *וַיִּקְרָא* Deut. 34: 1, where a simple syllable precedes), *וַיִּקְרָא* Isa. 63: 7, *וַיִּקְרָא* Obad. ver. 11, particularly before the first radical of *וַיִּקְרָא* to *be* and *וַיִּקְרָא* to *live* when pointed with Sh'va *וַיִּקְרָא*, *וַיִּקְרָא*; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. *וַיִּקְרָא* Gen. 1: 11, *וַיִּקְרָא* Ex. 12: 7, Zech. 14: 2, *וַיִּקְרָא* Jon. 1: 14, 4: 2.

a. Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, קָרָה־לָּהּ Gen. 19: 12, קָרָה־לָּהּ Gen. 22: 12, אָרָה־שָׁמָּה Gen. 34: 6. With dissyllables this is rare and exceptional וַיִּקְרָא־יְהוָה 1 Kin. 1: 19, וַיִּקְרָא־יְהוָה 1 Chron. 28: 9.

b. Methegh is regularly attached to intermediate syllables in the following cases (See Baer in *Merx Archiv* for 1868):

(1) To the article הַ or the inseparable prepositions בְּ , כִּי , לְ with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghes forte has been omitted, provided they stand in the second place before the accent, הַיְּצִי־נָא Lev. 3: 3, הַיְּצִי־נָא Ps. 4: 1, but הַיְּצִי־נָא Gen. 33: 5, לְהָבָה Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הַיְּצִי־נָא Gen. 18: 17, הַיְּצִי־נָא Ex. 2: 7, but הַיְּצִי־נָא Gen. 29: 5, הַיְּצִי־נָא Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hā הַיְּצִי־נָא Ps. 85: 6. Before Daghes-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַיְּצִי־נָא Isa. 27: 7.

(3) To the first syllable of וְהָיָה־כִּי or וְהָיָה־כִּי before Makkeph or with the accent Pashta, וְהָיָה־כִּי Gen. 1: 3, וְהָיָה־כִּי Gen. 4: 8, וְהָיָה־כִּי Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, וְהָיָה־כִּי 2 Kin. 9: 11.

c. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with \bar{a} , \bar{i} , and \bar{u} preceding Sh'va, inasmuch as this will necessarily be vocal. Initial \bar{a} , the unemphatic conjunction, is an exception with which it is not written, e. g. וְהָיָה־כִּי Gen. 6: 19, וְהָיָה־כִּי Gen. 31: 4, unless the Sh'va be compound, e. g. וְהָיָה־כִּי Gen. 1: 18, וְהָיָה־כִּי Judg. 5: 12, or it be required by the rules under 1. *a.* The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. וְהָיָה־כִּי Gen. 32: 22, וְהָיָה־כִּי Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִשְׁמְעוּךָ Isa. 22: 19 in some editions. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. וְהִשְׁבִּיחַ, וְהִשְׁבִּיחַ, וְהִשְׁבִּיחַ, בְּהִשְׁבִּיחֶם.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. וְעַיִן-אֵפוֹ Job 19: 6, נִתְקָה Ps. 2: 3, בְּהִשְׁבִּיחַ Jer. 49: 18.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of *Gayā* likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called *Māṭākh* (מָטָאֵךְ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. וְהִשְׁבִּיחַ Isa. 66: 13, לֹא-לֹהֶיךָ Deut. 12: 31, וְהִשְׁבִּיחַ Zech. 7: 14, וְלֹא-יָבֹא Num. 10: 23, וְהִשְׁבִּיחַ Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, וְהִשְׁבִּיחַ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, וְהִשְׁבִּיחַ Ps. 79: 10.

(2) The divine names וְהִשְׁבִּיחַ, וְהִשְׁבִּיחַ, וְהִשְׁבִּיחַ, when accented with R'bhī^a not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī^a or D'hhī not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וְהִשְׁבִּיחַ Ps. 1: 3, וְהִשְׁבִּיחַ Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, בְּשֵׁוּאָה Ps. 36: 7, וְאֵתְּנֶהּ Ps. 91: 15.

(4) אֵי with Munahh before D'hhī takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Conjunctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), וְאֵתְּנֶהּ Gen. 10: 14, בְּשֵׁוּאָה Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'bhī, or Kadhma as the second Conjunctive before Pashta or T'bhīr, or Munahh as the third Conjunctive before T'līsha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), וְאֵתְּנֶהּ Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קרי *read*), and K'thibh (כתוב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'rī, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6: 7 is connected the marginal note וַיֹּאמְרוּ קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is **וַיֵּאמְרוּ**. Again, in ver. 9, **וַתִּקְרָא** in the text refers to **ק' תִּקְרָא** in the margin; the K'ri is here **וַתִּקְרָא**, and the K'thibh, whose vowels are left to be determined by the reader, **וַתִּקְרָא**. Jer. 42: 6 has **וַתִּקְרָא** where the marginal note is **וַתִּקְרָא קרי**; the K'ri is accordingly **וַתִּקְרָא**, and the K'thibh **וַתִּקְרָא**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כְּתִיב וְלֹא קרי**, *written but not read*, placed in the margin, e. g. **וַתִּקְרָא** Ezek. 48: 16, **נָא** 2 Kin. 5: 18, **וַתִּקְרָא** Jer. 51: 3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note **קרי וְלֹא כְּתִיב**, *read but not written*, e. g. Judg. 20: 13 in the text **וַתִּקְרָא**, and in the margin **בְּנֵי**, to be read **בְּנֵי**; so Jer. 31: 38 **בְּנֵי**. In 1 Kin. 21: 8 the first letter of **וַתִּקְרָא** is left unpointed as superfluous, and in Job 2: 7 **וַתִּקְרָא** is explained by the margin to stand for **וַתִּקְרָא**: so Jer. 18: 23 **וַתִּקְרָא** for **וַתִּקְרָא**.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name **יְהוָה**, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were **אֲדֹנָי** Lord, whose points it accordingly receives, **יְהוָה**, unless these two names stand in immediate connection, when, to avoid repetition, it is

read אֱלֹהִים and pointed יְהוָה Gen. 15: 2, Hab. 3: 19. The antiquity of this superstition is attested by the *Kúpias* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been drawn that it was יְהוָה *Yahve*. The common pronunciation Jehovah is manifestly founded upon the error of combining the consonants of this word with the vowels of another and an entirely different one. Other standing K'ris, unnoted in the margin, are הוּא, which is read הוּא, though the sound indicated by the letters is הוּא. So יְשׁוּעָה read יְשׁוּעָה, and יְרוּשָׁלַם read יְרוּשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as

the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Massoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Massoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent know-

ledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also departed from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, *Lehrbuch*, p. 71. (1) An *ē* or *ĩ* derived from *ā* is written *ā*, as תָּרָא *Θαρά*, בַּלְאָאֻם *Bal.aa.ũm*, גַּלְבָּאֻן *Gal.baa.ũn*, מַרְיָאֻם *Mar.ri.aa.ũm*; and on the other hand, *a* is sometimes written *ē*, אֲלִיבֶמָא *Al.ĩbema*, קֶנֶז *Kenēz*, גֶּשׁ *Geš*, especially before *π* as קֶרֶס *Kore*, זֶרֶס *Zare*. (2) *ē* is written for *ĩ* and *ō* for *ũ*, Χετταῖοι *Geenna*, Γεῆνα *Geēna*, Μετταῖοι *Meet.ri.aa.ũm*, Οχρῶθ *Och.ō.ath*, Οζῶ *Oz.ō*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, Καῖνα *Kai.na*, Ναῖνα *Nai.na*. (4) The vowel letters are softened into their homogeneous vowels οῦκῶ *ou.ĩk.ō*, οὐκῶ *ou.ĩk.ō*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, Σαβῶαθ *Sab.aa.ath*, Παγῶαλ *Pag.ō.ũl*, Χερῶοβῖμ *Cher.ō.ũb.ĩm*, Σοδῶμα *Sod.ō.ma*; the final vowel of Segholates is also written *ō* if *o* precedes, Μολῶχ *Mol.ōch*, γομῶρ *gom.ōr*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Massorites is correct.

at least in all essential particulars, and that it is properly to be made the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

הָיָה to be, exist, *חַיָּה* to live; *נָבַח* to pour forth, *נָבֵא* the same idea applied to words, to prophesy; *נָנַח* to encircle the neck with an ornament, *חָנַח* to strangle, *נָאָה* applied to sounds uttered in strangulation, to groan; *רָגַל* to go about as a spy, *רָכַל* to go about as a merchant; *קָנַס* to collect, *קָנָזִים* treasures; *קָבֵרֶת* a cup, *קִיבֵּת* or *קִיבֵּת* a hehnet (of similar shape); *קָדָה* tender, delicate, *רָק* thin; *תָּקַן* to make straight, *תָּקַן* to straighten the beam of the balance, to weigh; *תָּבִיר* first born, *תָּבִיר* first ripe, *תָּבִיר* the first portion of the day, the morning; *תָּלָה* to suspend, *תָּלָה* applied to a bucket, to let down; *תָּזַר* to cut, *תָּזַר* to reap; *זָהָב* gold, *זָהָב* yellow; *זָמַן* to conceal, *זָמַן* and *זָמַן* to hide away as treasures, *זָסַן* to cover with boards; *זָחַן* to destroy by tearing down, *זָחַשׁ* to destroy by uprooting; *זָבַח* to slay, *זָבַח* to sacrifice; *זָבַל* to bind, *זָבַל* to bound; *זָבַח* to break up, flee, *זָבַח* to break out, blossom, *זָבַח* to break in pieces; *זָצַב* to cut off, *זָצַב* to hew stone, *זָחַב* to cut wood; *זָחַר* to surround, *זָחַר* to encircle the head with a crown; *זָחַר* to pour out, *זָחַר* to pour in libation or in casting metals; *זָחַר* to shine, *זָחַר* to be pure; *זָחַר* to engrave, *זָחַר* to plough; *זָחַר* to prove, *זָחַר* to approve, choose; *זָחַר* to drink, its causative *זָחַר*; *זָחַר* to break through, *זָחַר* to investigate; *זָצַב* to place, its reflexive *זָצַב*.

2. By the transposition of letters, e. g.:

זָחַר to deal violently, *זָחַר* to urge; *זָחַר* to cut with the sickle, reap, *זָחַר*

to cut with the teeth, bite; נָשַׁף to blow, נֶפֶשׁ breath; כָּנַס to collect, נָכַס riches, מִסְכָּנֹת storehouses.

3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר to bind, צָרַר to press together, אָצַר to heap up, רָצַר to be straitened, נָצַר to guard, besiege, קָצַר to restrain, הָצִיר an enclosure; from זו are formed גָּזַר to cut, גָּזַר to cut off, גָּזַז to cut loose, go away, גָּזַז to shear, גָּזַל to plunder, גָּזִיר hewn stone; פָּתַח to unfold, make distinct, פָּרְשָׁה to spread out; פָּרָם a vineyard, פָּרְדָּל a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָצַר poetic; כִּיּוֹשׁ cypress, בְּרוֹחַ once in poetry; שָׁמַר to shut, rarely שָׁמַר; סְעָרָה storm, שִׁנְעָרָה rare and poetic; כָּבַד to cover, once נִיבָדָה; נִיבָדָה to be quenched, once נִיבָדָה; תִּשְׁבּ to abhor, once תִּשְׁבּ; כָּבֵל to be foolish, once כָּבֵל; פָּסַל iniquity, once פָּסַל.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16: 25 excepted) צָחַק; to cry out in the Pentateuch צָעַק, only once (Ex. 2: 23) צָעַק which is the more frequent form in other books; אֶלֶף a lamb, occur in the Pentateuch interchangeably with אֶלֶף, אֶלֶף which are the only forms found in other books; a sceptre מִשְׁכָּב, but in the book of Esther מִשְׁכָּב; Damascus דַּמָּשְׁקַי, in Chronicles דַּמָּשְׁקַי; how 1 Chron. 13: 12, Dan. 10: 17 אֵיךְ, in earlier books אֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute **ס** for the Hebrew final **ת**, and the corresponding linguals for the Hebrew sibilants, **ז** being sometimes still further weakened by the loss even of the lingual sound to that of the guttural **ז**, e. g.:

Heb. **הָלַךְ** *to wander*, Aram. **הַלָּךְ**, Syr. **ܠܚܟ**; Heb. **זָהָב** *gold*, Aram. **זָהָב**, Syr. **ܙܗܒ**; Heb. **צֶהַר** *a rock*, Aram. **צֶהַר**, Syr. **ܥܗܪ**; Heb. **שְׁלֹשָׁה** *three*, Aram. **הַלָּל**, Syr. **ܠܠܬ**, Arab. **ثَلَاث**; Heb. **אֶרֶץ** *the earth*, Arab. **أَرْض**, Aram. **אַרְצָא**, Syr. **ܐܪܥܐ**. Other consonant changes: Heb. **בֵּן** *a son*, Arab. **ابْن**, Aram. **בֵּר**, Syr. **ܒܝܪ**; Heb. **הָרַג** *to kill*, Arab. **قَتَلَ**; Heb. **רָכַב**, Syr. **ܪܟܒ**; Heb. **כִּסֵּא** *a throne*, Aram. **כִּסְרֵי**, Syr. **ܟܝܫܐ**, Arab. **كُرْسِي**; Heb. **הַלָּקָה** *a field*, Aram. **הַלָּקָא**, Syr. **ܠܗܠܐ**, Eth. **ሐቆል**.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

אַחַז *Achan*; **נְבוּכַדְנֶצְצַר** *Nebuchadnezzar*; **דּוֹעַג** *Doeg*; **אַלְמֻגִּים** *almug or alghum trees*; **טֵּתִים** *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. **לֵא** occasionally for **לִי** and *vice versâ*, probably **לֵא** for **לִי**, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26: 73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in

their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter א is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. אָבַח = אָבַח for אָבַח; אָבַח probably for אָבַח comp. Arab. *takattala*. In אָבַח Ezek. 14:3 א is prefixed instead of א. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. אָרֶם, אָרֶם *arm*; אָרֶם, אָרֶם *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אָרֶם, אָרֶם, אָרֶם, אָרֶם. So in Chaldee אָרֶם *blood*, Heb. אָרֶם; אָרֶם *garden*, Heb. אָרֶם. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek *χθής*, *ἐχθής*.

3. A few isolated cases occur of the reverse process more common in Biblical Aramæic and Syriac, by which a doubled letter is resolved into two different consonants by the change of the first or the second member of the reduplication to a liquid ר or נ, e. g. מְכַבֵּל for מְכַבֵּלֵשׁ, דְּרַבְשֵׁן for דְּרַבְשֵׁןִי, מִצְוֹתָהּ for מִצְוֹתָהִּי Isa. 23: 11 for מִצְוֹתָהִּי Job 18: 2 in the judgment of some for קִצֵּי ends, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תְּחִינִי Ps. 64: 7, Lam. 3: 22 is for תְּחִינִי is unnecessary and unwarranted.

4. When ת of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with צ it is in addition changed to ט. Thus, מְסַחֵר for מְסַחֵרֵשׁ, מְשַׁחֵר for מְשַׁחֵרֵשׁ, מְשַׁחֵרֵשׁ for מְשַׁחֵרֵשׁ, מְשַׁחֵרֵשׁ for מְשַׁחֵרֵשׁ, מְשַׁחֵרֵשׁ for מְשַׁחֵרֵשׁ.

a. In מְשַׁחֵרֵשׁ Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ת is likewise transposed with י and changed to ד: thus, Aram. מְדַחֵרֵשׁ for מְדַחֵרֵשׁ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is י appearing in this conjugation is יְהַחֵד Isa. 1: 16, where ה is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= δτ) into σδ, as σὺριζω for σὺριζω.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ה has been assimilated to a following initial ב; viz. יְשָׁשִׁים Isa. 35: 1 presumed to be for יְשָׁשִׁים; בְּדָרִים Num. 3: 49 for בְּדָרִים Ex. 21: 30, Ps. 49: 9; בְּדָרִים Gen. 28: 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings ךֿ and ךֿי is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. ךֿיִדְּשֵׁן Dent. 8: 16, but mostly ךֿיִדְּשֵׁנָה; ךֿיִקְרָבֶנָּה Gen. 32: 20, commonly ךֿיִקְרָבֶנָּה Ruth 3: 4, commonly ךֿיִקְרָבֶנָּה. So, too, in some proper nouns, ךֿיִגְדִּיָּה Zech. 12: 11, ךֿיִגְדִּיָּה Josh. 12: 21; ךֿיִגְדִּיָּה, whose original ךֿ is shown in the derivative ךֿיִגְדִּיָּה and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, םִיִּשְׂרָאֵל from םִיִּשְׂרָאֵלִים, םִיִּשְׂרָאֵל from םִיִּשְׂרָאֵלִים.

c. If the feminine endings םִ and םִי have, as is probable, a common origin, this may be best explained by the assumption that ם is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state םִיִּשְׂרָאֵל, absolute םִיִּשְׂרָאֵלִים, but with a suffix םִיִּשְׂרָאֵלִים (comp. םִיִּשְׂרָאֵל Dent. 32: 36), םִיִּשְׂרָאֵלִים. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ם and ם, because ם in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, ךֿיִקְרָבֶנָּה Jer. 5: 22, or § 53. 3. a ךֿיִקְרָבֶנָּה Isa. 33: 21 for ךֿיִקְרָבֶנָּה, ךֿיִקְרָבֶנָּה Ex. 15: 2 for ךֿיִקְרָבֶנָּה. Comp. Gr. *ἀντιπαρ* and the English indefinite article *an*.

2. Vav at the beginning of words is changed to ך, e. g. ךֿיִגְדִּיָּה for ךֿיִגְדִּיָּה, ךֿיִגְדִּיָּה for ךֿיִגְדִּיָּה, ךֿיִקְרָבֶנָּה for ךֿיִקְרָבֶנָּה. The only exceptions are the four words ךֿיִגְדִּיָּה, ךֿיִגְדִּיָּה Prov. 21: 8. ךֿיִגְדִּיָּה Gen. 11: 30, ךֿיִגְדִּיָּה 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. ךֿיִגְדִּיָּה is in most instances relieved from this necessity by the substitution of ך, or by doubling the following letter in its stead, e. g. ךֿיִגְדִּיָּה or ךֿיִגְדִּיָּה for ךֿיִגְדִּיָּה.

a. In one instance after such a change of ך to ך, a following ך suffers the contrary change to ך to prevent the triple recurrence of the same letter, אַרְלִיקָה Isa. 16: 9 for אַרְלִיקָה.

4. Yodh before the plural termination ים is in a few cases changed to ך to prevent the conjunction of like sounds, תְּלִיָּים Hos. 11: 7 for תְּלִיָּים Josh. 10: 26; צְבֻיָּים Hos. 11: 8 for צְבֻיָּים Gen. 10: 19; הִנְיָּים from הִנְיָּי; צְבֻיָּים (also צְבֻיָּים) for צְבֻיָּים; בְּלוּיָּי Jer. 38: 12 for בְּלוּיָּי (or as some read, בְּלוּיָּי) ver. 11.

a. In like manner ך is changed to ך before ך in the word נֶאֱדָה for נֶאֱדָה from נֶאֱדָה; it is consequently unnecessary to assume, as Gesenius does, a singular נֶאֱדָה which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, בּוֹכֵב for בּוֹכֵב; טוֹטְטוֹת for טוֹטְטוֹת; בְּבֵל for בְּבֵל Gen. 11: 9; צִלְחֹת 2 Chron. 35: 13 from צִלְחֹת Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed ך is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וְיָבֵר, וְיָבֵר; the softening of an initial ך to *ī* only occurs in אִשִּׁי 1 Chron. 2: 13 for אִשִּׁי ver. 12, אִשִּׁי 2 Sam. 14: 19, Mic. 6: 10 for אִשִּׁי.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ך and ך following their homogeneous vowels, e. g. הַיָּד for הַיָּד § 59, בְּיָדֶהָ for בְּיָדֶהָ, unless they are doubled, as מִיָּשִׁי, and occasionally even then, e. g. מִיָּשִׁי for מִיָּשִׁי. Final ך always, and medial ך frequently, gives up its consonant sound after any vowel whatever, e. g. מִיָּשִׁי, מִיָּשִׁי, מִיָּשִׁי for מִיָּשִׁי.

a. Medial **א** regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. **רָאָה** in **רָאָה**; in **לָאָה** preceded by **ל**, thus **לָאָה**; in **לָאָה** and certain forms of **אָרָן** preceded by the prefixes **ב** **ל** **כ** **ו**, thus, **בָּלָאָה**, **לָאָה**, **כָּלָאָה**, **וָלָאָה** but **לָאָה**, **לָאָה**, **לָאָה**. The following examples are of a more individual character, e. g. **נָאָה** for **נָאָה**, **נָאָה**, **נָאָה** 1 Kin. 11: 39 for **נָאָה**, **נָאָה** Num. 11: 4, **נָאָה** Jer. 40: 1, **נָאָה** Isa. 14: 23. In a few cases this has led to a change of orthography, the **א** which is no longer heard being dropped, or another vowel letter substituted for it, e. g. **רָאָה** Ezek. 42: 5, and **רָאָה** Hos. 11: 4 from **רָאָה**, **רָאָה** Job 8: 8 for **רָאָה**, **רָאָה** Deut. 32: 32 for **רָאָה**, and the examples cited § 53. 2, *a*.

b. The consonant **ה** never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter **ה** is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versâ*. The exceptions are apparent not real, as in the frequent abbreviation of the ending **הָה** in proper names to **הָה**, thus **הָה**, **הָה**. The change here does not consist in the rejection of the vowel **ה** and the softening of the consonant **ה**, but the syllable **הָה** is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, *a*, just as **הָה** after the rejection of **הָה** becomes **הָה**. So in those rare cases in which **ה** is substituted for the suffix **הָה**, e. g. **הָה** Lev. 13: 4 for **הָה**. The proper name **הָה** Num. 34: 28 is derived not from **הָה** but **הָה**, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial **א** often gives its vowel to a preceding vowelless letter and rests in its sound; **י** occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, **א**: **הָה** for **הָה**, **הָה** for **הָה**, **הָה** Ezek. 25: 6 from **הָה** ver. 1; **הָה**, Is. 139: 20 for **הָה**, so **הָה** Jer. 10: 5; **הָה** from **הָה** Neh. 6: 8 for **הָה**; **הָה** Isa. 51: 20, **הָה** Deut. 14: 5; **הָה** 1 Sam. 14: 33 for **הָה**; **הָה** Isa. 10: 13 for **הָה**; **הָה** Zech. 11: 5 for **הָה**; this even occurs after mixed syllables, e. g. **הָה** for **הָה**; **הָה** for **הָה**; **הָה** for **הָה**, particularly in proper nouns **הָה** for **הָה**, **הָה** for **הָה**. So, **הָה** Eccles. 2: 13 for **הָה** Jer. 25: 36 for **הָה**; **הָה** Prov. 30: 17 for **הָה**. There is no instance of this with **י**, on the contrary, **הָה** Cant. 5: 2, 12.

(4) At the end of words **י** and **י**, when without a vowel of their own and preceded by a vowelless letter, invariably quiesce in their homogeneous vowels, **י** in an unaccented *ū*, **י** in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, **הָה** for **הָה**, **הָה** for **הָה**; **הָה** for **הָה**, **הָה** for **הָה**, **הָה** for **הָה**.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הוֹצֵק for הוֹצֵק, בָּלָה for בָּלָה, בָּלָה for בָּלָה, קָם for קָם, הָקִים for הָקִים, בֵּית for בֵּית, הָקוּיִם for הָקוּיִם, מוֹת for מוֹת, מְדוּשׁ for מְדוּשׁ, הוֹשִׁיב for הוֹשִׁיב, מְנוּחַ construct state of מְנוּחַ, בֵּית const. of בֵּית, הוֹלִיל for הוֹלִיל, הוֹלִיל for הוֹלִיל.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הוֹנֶה, הוֹנֶה, הוֹנֶה.

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדַל *to be great*, גְּדֻלָּה *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; נַעֲרָה in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הוּא; the form of the demonstrative הַזֶּה is found only in Genesis, הַזֶּה in writers after the time of Moses, הַזֶּה in Ezekiel;

the plural of the demonstrative in the Pentateuch בָּ or בָּֿ, elsewhere, with a single exception, בָּֿ. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. בָּֿ to *kill*, Aram. בָּֿ, Syr. ܠܡܝܬ, Arab. ٱلْمَيِّت, Ethiop. ቀተለ.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. בָּֿ, בָּֿ, בָּֿ. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate

the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הֶקְטִיל, הֶקְטִילָה; בַּח for בָּחַת, בָּחַי, בָּחַם; יֶרֶם, יֶרֶם comp. יֶרֶם.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. הֶמְלִיךְ, before suffixes הֶמְלִיכָה; and in the particle אַח, before suffixes אַח. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. מִרְבָּה, construct מִרְבָּה, plural מִרְבָּה.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. הֶרֶם, הֶרֶם; קָמָה, קָמָה. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *i* to *e* and *u* to *o*, e. g. הֶקָם for הֶקָם; כֹּיֵן for כֹּיֵן in place of כֹּיֵן § 56. 3.

a. Daghesht-forte is thus resolved by the prolongation of the previous vowel in תְּמִיךְ, תְּמִיךְ; פִּיכָשׁ, פִּיכָשׁ; מִרְבָּה, מִרְבָּה; מִרְבָּה, מִרְבָּה; מִרְבָּה, מִרְבָּה; Eccles. 9: 12 for מִרְבָּה § 53. 2. a; מִרְבָּה, מִרְבָּה; Lam. 1: 8, if this is for מִרְבָּה see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23: 6, 24: 3 מִרְבָּה, מִרְבָּה.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accom-

panying vowel is frequently converted, e. g. שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח from שָׁלַח.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁלַח in the imperative but not in the infinitive for שָׁלַח; שָׁלַח for שָׁלַח, but שָׁלַח not שָׁלַח for שָׁלַח. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שָׁלַח always, but שָׁלַח and שָׁלַח but שָׁלַח but שָׁלַח but שָׁלַח. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. שָׁלַח but שָׁלַח; שָׁלַח; שָׁלַח. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁלַח for שָׁלַח; *ā* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ח, e. g. שָׁלַח from שָׁלַח, Job 31:24 (in most copies) from שָׁלַח, שָׁלַח from שָׁלַח. (5) *ā* in many cases prefers the diphthongal vowels *e* and *o*, thus שָׁלַח, שָׁלַח, שָׁלַח but שָׁלַח; שָׁלַח; שָׁלַח. (6) ר partakes of this preference for *ā* to a limited extent, e. g. שָׁלַח for שָׁלַח or שָׁלַח; שָׁלַח from שָׁלַח.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. שָׁלַח, שָׁלַח, שָׁלַח, שָׁלַח.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. שָׁלַח and שָׁלַח, or with a slight distinction, as שָׁלַח, in pause: שָׁלַח; שָׁלַח, construct שָׁלַח. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. שָׁלַח 1 Kin. 14:3, and in most editions שָׁלַח Jer. 13:25. As final *ā* is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable שָׁלַח Ps. 7:6, which is probably to be read *yī'ardōph*; though it might be pronounced *yiraddōph*, which some conceive to be an anomalous form for שָׁלַח, after the analogy of שָׁלַח Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words שָׁלַח Isa. 1:6, and שָׁלַח Isa. 53:5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal שָׁלַח and the Piel שָׁלַח.

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the

אֶחָדִים for אֶחָדִים, אֶחָדִים for אֶחָדִים, אֶחָדִים for אֶחָדִים, אֶחָדִים for אֶחָדִים. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זָרַע for זָרַע (זָרַע), קָטַע for קָטַע, קָטַע for קָטַע, 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵשׁ, also קָרָאֵן Ex. 2: 20 for קָרָאֵן, Ruth 1: 20, תִּשְׁמְרֵהוּ Prov. 1: 22 for תִּשְׁמְרֵהוּ, תִּשְׁמְרֵהוּ Job 20: 26 see § 111.2.6, וְאֶשְׁמְרֵהוּ Zech. 7: 14 for וְאֶשְׁמְרֵהוּ, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. בִּיזָאֵר for בִּיזָאֵר from בִּיזָאֵר, בִּיזָאֵר, בִּיזָאֵר, בִּיזָאֵר Deut. 32: 10; תִּשְׁמְרֵהוּ, תִּשְׁמְרֵהוּ.

4. An incapacity for being doubled, whence they never receive Daghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *ī* to *ē*, *ū* to *ō*, e. g. בִּיאֵן for בִּיאֵן, בִּיאֵן for בִּיאֵן, בִּיאֵן for בִּיאֵן, בִּיאֵן for בִּיאֵן.

a. Sometimes an intermediate syllable, § 18.3, is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before ט, rarely before ש, never before ר, e. g. קָהָם, קָהָם, קָהָם, קָהָם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. תִּשְׁמְרֵהוּ Ps. 119: 43 from תִּשְׁמְרֵהוּ, but תִּשְׁמְרֵהוּ Job 38: 24 from תִּשְׁמְרֵהוּ. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. תִּשְׁמְרֵהוּ Prov. 22: 24 from תִּשְׁמְרֵהוּ Ps. 141: 8 from תִּשְׁמְרֵהוּ but תִּשְׁמְרֵהוּ Deut. 2: 9. There are a very few instances in which Daghesh-forte is found in ר, e. g. קָהָם Ezek. 16: 4, קָהָם Prov. 14: 10, קָהָם Prov. 15: 1 (in some editions), קָהָם Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz.:

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. בִּדְבָרִי for בִּדְבָרִי, בִּדְבָרִי for בִּדְבָרִי, בִּדְבָרִי for בִּדְבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלֵּי for מִלֵּי from מִלֵּי (מִלֵּי); מִלֵּי from מִלֵּי; מִלֵּי from מִלֵּי, מִלֵּי for מִלֵּי from מִלֵּי. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va,

which it has or might have, e. g. **יִהְיוּ** for **יִהְיוּ**, **יִהְיוּ** for **יִהְיוּ**, **יִהְיוּ** for **יִהְיוּ**, **יִהְיוּ** for **יִהְיוּ**.

a. Vav before a guttural follows the rule just given; before **ו**, and sometimes before **ה** or **ח** followed by **ו**, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus **וְיָהִי** and **וְיָהִי**, **וְיָהִי** and **וְיָהִי**, **וְיָהִי** and **וְיָהִי**.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. **בְּהֵא** for **בְּהֵא** construct of **בְּהֵא**, **בְּהֵא** for **בְּהֵא**, the Seghols being liable to be changed to Pattahhs by the presence of a guttural **בְּהֵא** for **בְּהֵא**.

c. In **וְיָהִי** Gen. 32: 20 for **וְיָהִי** the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. **יָהִי** for **יָהִי**, **יָהִי** for **יָהִי**. If either letter is a guttural, Pattahh is mostly used instead, e. g. **יָהִי**, **יָהִי**. If either letter is **ו**, its homogeneous vowel Hhirik is used; if the second letter is **ו**, it will rest in Shurek, § 57. 2. (4.), e. g. **יָהִי**, **יָהִי**, but **יָהִי**.

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. **אֵל**, the 2 fem. sing. pret. of verbs **אֵל**, certain jussive and Vav Conversive forms of **ל'ו** verbs §§ 174. 4, 177. 3, **אֵל** § 153. 2, the nouns **אֵל** and forms with otiant Aleph.

b. When the penultimate letter is **ה** or **ח**, it in a few instances takes Seghol, as **אֵל**, **אֵל**, **אֵל**. When the final letter is **א**, it either remains otiant, § 16. 1, or requires Seghol, **אֵל**, **אֵל**; a penultimate **א** either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, **אֵל** or **אֵל**. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. **יָהִי** for **יָהִי**, **יָהִי** for **יָהִי** (Daghesh-forte disappearing at the end of the word), **יָהִי** for **יָהִי** Job 31: 15 for **יָהִי**.

(see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel *ɨ* or *ɪ* may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, *ʔɨɪʔ*, *ʔɨɪʔ*.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *i* and *ū*, e. g. תִּשְׁבַּח, תִּשְׁמָחוּ; קָמוּ, קָמוּהוּ, תִּקְרָא, תִּקְרָאוּ, so הֵלַךְ, קָשָׁט, נֶלְכָּהּ. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִנְיָן, פָּעַל, חָפֵץ, וְיָגֵן from מִיָּין, or the reduplication of the doubled letter is no longer heard and the Dagghesh-forte does not appear, § 25, e. g. הֵלַךְ comp. הִקְדָּם.

a. The vowel *ē* is in like circumstances often reduced to one of its constituents *a*, e. g. חֶבְרֹן from חֶבְרָה, חֶסֶד from חֶסֶדְהָ, and occasionally to its other constituent *i*, e. g. הַיְיָשָׁם from הַיְיָשָׁם, רֶשֶׁת from רֶשֶׁת. In קֶטֶל from קֶטֶל and קֶטֶל from קֶטֶל, *a* is the original vowel of the second syllable, of which *ē* and *i* are modifications. The only example of Shurek in a Segholate form is מֶשֶׁרֶת Lev. 5: 21.

5. In unaccented syllables *i* and *u* are preferred to *e* and *o* before doubled letters, אָחִי, אֲחִי, אָחַי, אֲחַי, אֲחֵי, אֲחֵי from אָחַב, אֲחָב, אֲחָבִי, אֲחָבִי comp. מִקְטֵל, חָקַךְ, חָקַךְ, though such forms as מִרְחָה, מִרְחָה, מִרְחָה likewise occur; so אֲדִיאֵל but אֲדִיאֵל.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, לֵל, לְלָה; גַּלְתָּהּ, גַּלְתָּהּ; אֶל, אֶלְמָה; אִם, אִםְלָה; אֲנִי, אֲנִילָה; מִן, מִין; וְעַתָּה, וְעַתָּלָה; וְעַתָּה, וְעַתָּלָה; וְעַתָּה, וְעַתָּלָה Ex. 15: 10; וְעַתָּה, וְעַתָּלָה Ex. 15: 5.

a. These paragogic vowels have established themselves in the current forms of certain words, as בְּנֵי־לֵבָי, מִצֵּה, אֶזְרָה, אֶזְרָה, אֶזְרָה. But, with these exceptions, they are chiefly found in poetry. The vowels י and ו are mostly attached to words in what is called the construct state, הַ, to words

in the absolute; and all of them to the feminine ending **ת**. Examples of **י**: Num. 23: 18, 24: 3, 15, **תָּהָיָה** several times, **תִּהְיֶה** Ps. 114: 8. Examples of **י**: Hos. 10: 11, **אֶתְבָּהֵר** Gen. 49: 11, **בְּנִי** *ibid.*, **תִּגְבֹּהֶיךָ** Gen. 31: 39, **תִּשְׁפָּרְעִי** Ps. 110: 4, **תִּשְׁפָּרְעִי** Ps. 114: 8, **תִּשְׁפָּרְעִי** Ps. 123: 1, **תִּשְׁפָּרְעִי** Ps. 113: 5, **תִּשְׁפָּרְעִי** ver. 6, **תִּשְׁפָּרְעִי** ver. 7, **תִּשְׁפָּרְעִי** ver. 8, **תִּשְׁפָּרְעִי** ver. 9, **תִּשְׁפָּרְעִי** Isa. 1: 21, **תִּשְׁפָּרְעִי** Ex. 15: 6, **תִּשְׁפָּרְעִי** Zech. 11: 17, **תִּשְׁפָּרְעִי** Lam. 1: 1, **תִּשְׁפָּרְעִי** *ibid.*, **תִּשְׁפָּרְעִי** Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. **תִּשְׁפָּרְעִי**, **תִּשְׁפָּרְעִי**, to certain particles, as **תִּשְׁפָּרְעִי**, **תִּשְׁפָּרְעִי**, and perhaps to such participial forms as **תִּשְׁפָּרְעִי** Jer. 22: 23. Of **ת**: Ex. 15: 16, **תִּשְׁפָּרְעִי** Isa. 8: 23, Job 34: 13, 37: 12, **תִּשְׁפָּרְעִי** Judg. 14: 18, **תִּשְׁפָּרְעִי** Ps. 3: 3, 80: 3, Jon. 2: 10, **תִּשְׁפָּרְעִי** almost constantly, **תִּשְׁפָּרְעִי** Ps. 116: 15, **תִּשְׁפָּרְעִי** Num. 34: 5, Ps. 124: 4, **תִּשְׁפָּרְעִי** Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, **תִּשְׁפָּרְעִי** Job 5: 16, **תִּשְׁפָּרְעִי** Ps. 44: 27, 63: 8, 94: 17, **תִּשְׁפָּרְעִי** Job 10: 22, **תִּשְׁפָּרְעִי** Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of **ל** verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. *e*.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. **תִּשְׁפָּרְעִי** Neh. 3: 13 from **תִּשְׁפָּרְעִי** after the rejection of **ש** by § 53. 2. *b*; **בֵּית** after the softening of **י** to *i* becomes **בֵּית**; **קָטְלוּ** by the rejection of **ה** becomes **קָטְלוּ**; **נָהָה** prefixed to proper names is from **נָהָה** for **נָהָה**, § 57. 2 (4), an abbreviation of **נָהָה**, § 47.

2. One of them may be hardened into its corresponding semi-vowel; *i* **י** with *i* **י** may form *ē* **י**, or the first *ē* may be changed to *iy*, which, upon the reduplication of the **י** to preserve the brevity of the antecedent vowel, § 24. 3, becomes **יִי**, e. g. **עָבְרִי** with **יִם** becomes **עָבְרִיִּים** or **עָבְרִיִּים**. So, **י** before **ה** forms **יִה**, and before **ו** forms **יִו**, e. g. **עָבְרִיִּים**, **עָבְרִיִּים**; in like manner **ו** is changed before **ו** into *ūv*, forming **וִו**, which, by § 56. 3, becomes **וִו**, e. g. **מִלְכִּיּוֹת**, by the substitution of **וֹת** for **וֹת**. *ī* **י** followed by *ū* **ו** forms *w*, **קָטְלוּהוּ**, **קָטְלוּהוּ**, **פִּירוּהוּ**, **פִּירוּהוּ** for **הִמְסִיחֵהוּ** Josh. 14: 8. *ē* **י** before *ē* **י** or *ū* **ו** is resolved

into *ay*, which, joined with the appropriate semi-vowels, becomes יַ and יִ, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סִי־יִ with יַ becomes סִי־יִ, and with יִ, סִי־יִ. The same resolution of יַ occurs before final ה, forming הֵי־, and by § 61. 2 הֵי־, thus נִגְזַר־יִ with ה becomes נִגְזַר־יִ.

a. Grammarians have disputed whether in such words as נִגְזַר־יִ, the point in י is Daghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm, malkhuyyōth*, or *ibhriyīm, malkhūyōth*. If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. מִלֵּךְ, מִלֵּךְ.

b. Such forms as פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In פָּרִי־יִ 2 Chron. 17: 11 from פָּרִי and יִ, the vowels are kept separate by an interposed א.

c. In words of ל"ה formation, such as נִשְׁתָּה, נִשְׁתָּה, נִשְׁתָּה from נִשְׁתָּה and ה, י, ו, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for נִשְׁתָּה, נִשְׁתָּה, נִשְׁתָּה (like נִשְׁתָּה) from which י is rejected by § 53. 3. In the same way נִשְׁתָּה, נִשְׁתָּה, etc., from נִשְׁתָּה are for נִשְׁתָּה, נִשְׁתָּה. In such alternate forms as פָּרִי from פָּרִי, the radical י is retained by preserving the antecedent vowel, which, before Daghesh-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (־) stands before a guttural with (־) always before ה, e. g. הָהָה for הָהָה Prov. 21: 22, הָהָה, הָהָה (also when ה has Hhateph Kamets, e. g. הָהָה, הָהָה Judg. 9: 9), often before ה and ה, particularly if it receives the secondary accent, e. g. הָהָה for הָהָה, הָהָה but הָהָה, הָהָה, הָהָה, הָהָה, הָהָה, הָהָה, rarely before א and ר, הָהָה Gen. 14: 10, הָהָה Neh. 9: 18, 26 but הָהָה Ezek. 35: 12.

b. When (־) before a guttural is followed by another consonant with (־) or (־), הָהָה but הָהָה, הָהָה but הָהָה, once before the liquid ל, e. g. הָהָה Ex. 33: 3 for הָהָה, and once before נ, e. g. הָהָה for הָהָה.

c. In וְאָזְרוּ 1 Sam. 28: 15 and the combination וְאָזְרוּ a similar change takes place after a guttural to prevent the repetition of the vowel \bar{a} ; so in וְהִשְׁלֵחוּ Ps. 20: 4, and וְאָזְרוּ after the liquid ז.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מְלֵךְ for מֶלֶךְ, לֵרֶב for לֶרֶב, אֶרֶץ for אֶרֶץ, but מְרִיחַ, שְׂפָחוֹת, only before ו, which can combine with a and not with e , a is retained and lengthened to (,) by § 59, אֶרֶץ, מְרִיחַ. Rarely in other cases מְרִיחַ for מֶרֶחַ, where the change is facilitated by the preceding ר.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הָלֵם for הֶלֶם, הָהָר for הֶהָר; and in אֶרֶץ (from אֶרֶץ) uniformly after Kamets הָאֶרֶץ, הָאֶרֶץ.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are הִיטָב and יִיטָב.

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשְׂמִיר, הַשְׂמִיר; יַעֲזֹב, יַעֲזֹב; וַיֵּשֶׁם, וַיֵּשֶׁם; וַיִּסָּב, וַיִּסָּב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels \bar{a} , e. g. קָטַל, קָטַל, occasionally \bar{e} , e. g. נָקַל, נָקַל, rarely \bar{o} , e. g. נָקַל. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכָה from מֶלֶכָה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a.

This occurs only with (,) or (..) in certain forms of ל"ה verbs, e. g. תִּהְיֶה from הִתְהַלֵּךְ, תִּהְיֶה for תִּהְיֶה 1 Sam. 21: 14 for תִּהְיֶה, תִּהְיֶה for תִּהְיֶה. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. תִּהְיֶה for תִּהְיֶה.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), מִקְנֶשׁ, מִקְנֶשׁ; מִלֶּךְ, מִלֶּךְ; דָּבָר, דָּבָר.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though *ā* and *ē* are in a very few instances attenuated to *ǣ*, מִרְבֵּץ const. מִרְבֵּץ const. מִרְבֵּץ but מִרְבֵּץ; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (תִּהְיֶה Prov. 30: 6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. מִלֶּךְ, מִלֶּךְ; מִלֶּךְ, מִלֶּךְ; מִלֶּךְ, מִלֶּךְ.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of a quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. מִלֶּךְ, מִלֶּךְ; מִלֶּךְ, מִלֶּךְ; מִלֶּךְ, מִלֶּךְ.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation

follows if it is possible for one to be made, e. g. דָּבָר, דְּבָרִים, דְּבָרֵיכֶם, דְּבָרֵינוּ by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. תִּקְטְלֶנָּה from תִּקְטֵל; קָמְנָה from קָמָה; קָטְלָתִי from קָטַל; קָטְלָתִי from קָטַל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְכּוֹ from מִלְכָּה, סִתְיוֹ from סִתֵּי.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטְלָהּ and קָטְלָהּ from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. בְּדִבְרָה 1 Kin. 19: 15 from בְּדִבֵּר, הִשְׁמִיעָה Ezek. 8: 2 from הִשְׁמִיעַ.

(c) If it be a long vowel, it may be rejected, as רָקְטְלוּ from רָקַט, שָׁמַי from שָׁמַי, or retained either unaltered, as בְּשִׁפְתָּי from בְּשִׁפְתֵּי, or with a change of quality from pure to diphthongal or the reverse, בְּחִתּוֹקָה from בְּחִתּוֹק, נִסְכּוֹנִי from נִסְכּוֹנִי, הִקְמַנִי from הִקְמַנִי, פָּלִיט from פָּלִיט.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY.	
		Long.	Short.
Guttural, . . .	<i>pure</i>	\bar{a}	\check{a}
Palatal, . . .	<i>diphthongal</i>	\bar{e}	\check{e}
	<i>pure</i>	\bar{i}	\check{i}
Labial, . . .	<i>diphthongal</i>	\bar{o}	\check{o}
	<i>pure</i>	\bar{u}	\check{u}

PART SECOND.

E T Y M O L O G Y.

ROOTS OF WORDS.

§ 67. **ETYMOLOGY** treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two

classes of roots, which may be denominated respectively pronominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, בָּיַץ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinquilaterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַשׁ to *lay waste* comp. בָּרַשׁ; וָלָה to *burn* comp. וָלָה; סָנְעָה a *branch* comp. סָנְעָה; טָרַנְעָה *thoughts* comp. טָרַנְעָה; טָרַנְעָה a *sceptre*, comp. טָרַנְעָה; טָרַנְעָה *tranquil* comp. טָרַנְעָה; טָרַנְעָה to *spread* comp. טָרַנְעָה; or by blending two different roots, e. g. רָעַשׁ to *be fresh* composed of רָעַשׁ and רָעַשׁ; פָּלַח a *certain one* = פָּלַח; אָלַח a *frog* from אָלַח to *leap* רָחַשׁ (in Arabic) a *marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַז, גָּזַח, גָּזַז, גָּזַז, have in common the two letters גז with the associated idea of cutting, § 50.3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב *father*, אח *brother*, אָמ *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and

that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלָּה, קָטַלָּה, קָטַלָּה, קָטַלָּה.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve

their separate identity as prefixed conjunctions and prepositions and suffixes pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְלִיצִים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

		SINGULAR.		PLURAL.
two complete 2. stand outside vers	1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, הֵם
	2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתָּם
		אַתָּה, אַתָּה	Ye <i>f.</i>	אַתָּה, אַתָּה
	3. { He	הוא	They <i>m.</i>	הֵם, הֵמָּה
		היא	They <i>f.</i>	הֵן, הֵמָּה
	She	היא		

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual

plural of this person is אֲנִי; אֲנִי occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אֲנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַתָּה without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַתָּה without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתָּה is occasionally written אַתָּה Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous ה, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתְּ הֵנּוּ occurs only Ezek. 34: 31, where a few manuscripts read אַתְּ הֵנּוּ; the alternate form אַתְּ הֵנּוּ occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּ הֵנּוּ.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10, 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא hū was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא hū according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "these things," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is הִם or הֵן §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted, אֲנִי, אַתָּה. The plurals of the second and third persons were originally אַתְּהֶם, הֵמָּה, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. אַתְּהֶם, הֵמָּה. The vowel ū however, which in the plurals of masculine nouns has been converted into ī, has in the pronouns undergone a still further modification into the diphthongal ē הֵם or הֵם. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented הֵן is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called בְּנֵי יָד *cognomina*; the first person is אֲנִי *the speaker*, the second אַתָּה *present*, the third הֵן *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given.

When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes: (See Paradigm I, at the end of the volume.)

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	ך		ם
2. { <i>Masc.</i>		ה		ם
{ <i>Fem.</i>		ה		ן
3. { <i>Masc.</i>		ה	ם	הם
{ <i>Fem.</i>	ה	ה	ן	הן

In the first person singular י is attached to nouns, and ך to verbs. In the second person the palatal כ is substituted for the lingual ך of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms הם, הן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural הם, הן, הם, הן are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זה	זאת	this.	PLURAL, אלה
				אלה
				these.

The poetic form זה is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final ך and with a different vowel letter םִ or ף. The plural, coming from a different root, is sufficiently distinguished without the usual termination; םִ occurs eight times in the books of Moses and once in 1 Chron. 20: 8; in all other places the consonantal termination is softened by an appended ךֿ.

2. The singular of this pronoun is in a few instances compounded with ם either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ך prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this</i> or <i>that</i>	םִ םִ ךֿ	םִ םִ ךֿ	םִ םִ ךֿ

a. The first form occurs twice in Genesis (24: 65, 37: 19), the third six times in the post-Mosaic books as a masculine (Judg. 6: 20, 1 Sam. 14: 1, 17: 26, 2 Kin. 23: 17, Dan. 8: 16, Zech. 2: 8), and once as a feminine (2 Kin. 4: 25), the second once in Ezekiel (36: 35).

3. The personal pronoun of the third person םִ ךֿ is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is םִ ךֿ, which may be employed as a separate word, or may be shortened to a prefix םִ with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix םִ takes the vowel () followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has () before םִ Judg. 6: 17, and twice () Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. **אֲשֶׁר שָׁלְחוֹ** *who he sent him*, i. e. whom he sent, **אֲשֶׁר זָרְעוֹ** *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb **שָׁם** *there*, e. g. **אֲשֶׁר—שָׁם** *where*, **אֲשֶׁר—שָׁמָּה** *whither*, **אֲשֶׁר—מִשָּׁם** *whence*.

a. The prefix **שֵׁ** occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5: 7, 6: 17, 7: 12, 8: 26, 2 Kin. 6: 11, 1 Chron. 5: 20, Job 19: 29, Ps. 122—124, 129, 133—137, 144, Lam. 2: 15, 16. The word **שֵׁשָׁנִים** Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition **שֵׁ**, the relative **שֵׁ** and the particle **שָׁ** *for that also*; but the most recent interpreters derive it from the verb **שָׁנָה** *to err*, and translate *in their erring*.

b. **אֲשֶׁר** or **שֵׁ** is also used for the conjunction *that*. Comp. **Lat.** *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מָה** *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of **מָה** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed **מֶה** and the following letter is doubled, e. g. **מֶה-שְׂמִינִי** Ex. 3: 13. Before the stronger gutturals **ה** and **ח** it also commonly receives (.), e. g. **מֶה-הָיָה** Ps. 39: 5, **מֶה הִשְׁתַּחֲוִי** Gen. 31: 36. Before the weaker gutturals **א**, **ע** and **ר**, it commonly takes (.), e. g. **מֶה-יֵאָמֵר** Zech. 1: 9, **מֶה עֲבָדְךָ** 2 Kin. 8: 13, **מֶה רָאִיתָם** Judg. 9: 48. Before **ה**, **ח** and **ע** with Kamets it takes (ִ), § 63. 1. a, e. g. **מֶה-הָיָה לָּו** Ex. 32: 1, **מֶה-הִשְׁתַּחֲוִי** Gen. 20: 9, **מֶה-עָשִׂיתָ** ib.; and occasionally before other letters especially when it has a disjunctive accent **מֶה קוֹל** 1 Sam. 4: 14,

מִשְׁפָּט 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4: 2, מִיָּלֶם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle **אֵי** to the pronoun **זֶה**, **זֶה**, thus **אֵי זֶה** *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, **אֵי לָזֶה** *for what? why?* Jer. 5: 7.

3. The words **פְּלִנִי אֶלְמִנִי** which are always used in combination, or contracted into one **פְּלִמִנִי**, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δεινός*; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (**בְּנִינִים** *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

1.	קָל	Kal	Simple active.	<i>Kātal</i>
2.	נִפְעַל	Niphal	" passive.	<i>Nīpāl</i>
3.	פִּיעַל	Piēl	Intensive active.	<i>Pīttēl</i>
4.	פֻּעַל	Pual	" passive.	<i>Pūttāl</i>
5.	הִפְעִיל	Hiphil	Causative active.	<i>Hīpāl</i>
6.	הִפְעִיל	Hophal	" passive.	<i>Hōpāl</i>
7.	הִתְפַּעֵל	Hithpaēl	Reflexive.	<i>with attib</i>

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבדים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from עָלָה *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנּוּ), or Pe Yodh (פִּיּוּ) verb, Pe as the initial of עָלָה becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עִוּ); one in which He takes the place of the third radical, a Lamedh He (לְהוּ); one whose second and third radicals are alike an Ayin Doubled (עִעֵ), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נִבְזַב *to steal*, Ni. *to be stolen*; נִכְתַּב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, נִחַץ *to hide*, Ni. *to hide one's self*; נִשְׁמַר *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נִחַם Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, צָיַץ *to counsel*, Ni. *to take counsel together*; לָחָם Ni. *to fight*, μάχεσθαι, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, מָכַר Ni. *to be sold* and *to sell one's self*; רָאָה Ni. *to be seen* and *to let one's self be seen, to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, קָרַב K. and Ni. *to approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, מָלֵא *to be full*, Ni. *to be filled*, הָיָה *to be*, Ni. *to become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, מָעַט *to be few*, Pi. *to be very few*; רָדַף *to follow*, Pi. *to follow ardently, to pursue*; פָּחַד *to fear*, Pi. *to fear constantly, to be timid*; שָׁאַל *to ask*, Pi. *to ask repeatedly and earnestly, to beg*; בָּרָא *to create*, as God, Pi. *to form* with pains and labour, as man; בָּרַב *to write*, Pi. *to write much* with the implication that it is to little purpose, *to scribble*; קָבַר *to bury*, Pi. *to bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, אָבַד *to perish*, Pi. *to make to perish, to destroy*; לָמַד *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, קָרַב Pi. *to be very near* and *to bring near*; שָׁחַת Pi. *to be very corrupt* and *to corrupt or destroy*.

a. If the action be directed to the removal of its object, the Piel becomes privative, *סָלַף* to *sin*, Pi. to *free from sin*, expiate, *סָלַל* to *stone*, Pi. to *free from stones*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to *descend*, Hi. to *cause to descend*, bring down; *בֹּיֵא* to *come*, Hi. to *bring*; *רָאָה* to *see*, Hi. to *show*.

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, *הָיָה* permit to *live* Ex. 22: 17, Deut. 20: 16, *סָפַר* perhaps permit to *suffer* Ex. 22: 21, *הִפְדָּה* permit to *be redeemed* Ex. 21: 8.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to *be attentive*, prop. to *make (one's ear) attend*; *מִתְקָה* Hi. to *be sweet*, prop. to *cause sweetness*; *שָׂפַל* Hi. to *be wise*, prop. to *act wisely*, exhibit wisdom; *אִמָּץ* Hi. to *be brave*, prop. to *act bravely*; *זָקַן* Hi. to *grow old*, prop. to *acquire age*. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to *cause to bud* and to *put forth buds*; *אָרַךְ* Hi. to *prolong* and to *be long*; *עָשִׂיר* Hi. to *enrich* and to *grow rich*; *שָׁבַע* Hi. to *make fat* and to *become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָתַח* K. to *extend* or to *bend*, trans. and intrans., Hi. *id.*, trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to *bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel

species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָצַיִת* Pi. *to deliver*, Hith. *to escape, deliver one's self*; *צָדַק* Pi. *to justify*, Hith. *to justify one's self*; *הָשִׁיב* Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; *הָלַח* Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; *הָרַם* Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, *פָּתַח* Pi. *to open*, Hith. *to open for one's self*; *נָחַל* Hith. *to inherit (for one's self)*; *הָרַח* Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, *קָשַׁר* Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; *רָאָה* to see, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal *שָׁכַח* *to forget*, Hith. *to be forgotten*; *כָּפַר* Pi. *to atone*, Hith. *to be atoned*; *עָתַד* Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, *מָכַר* Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, *קָדַשׁ* Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, *שָׁלַח* Pi. and Hi. (rare) *to send*, *שָׁמַע* Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, *צָמַח* Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, *כָּלַל* Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, *בָּשַׁל* Pi. *to cook* (food), Hi. *to ripen* (fruit); *בָּרַךְ* Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), *שָׁבַר* Pi. *to break the bones* (*שָׁבַר*), Hi. *to render strong*; or by restricting them to special applications, *קָטַר* Pi. *to burn incense* (to idols), Hi. *to burn*

incense (to God); חָלַף Hi. *to change*, Pi. *to change* (the clothes); חָטַף Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דָּבַר Ni. and Hith. *to talk with one another*; בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; חָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus יָכַל *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); בָּסָה *to be pale*, נָגַשׁ *to draw near*, נָחַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niphal; בָּטַל *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָחַךְ *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); קָוָה *to wait for* is used in the Piel except the participle which is Kal; רָסַף *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּרַל *to separate* and שָׁמַד *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and זָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: בָּצַע *to cleave asunder*, גָּלַה *to uncover*, הָלַה *to be sick*, יָדַע *to know*, יָצַד *to bring forth*, בָּקַר *to visit*, רָיַח *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, שָׁבַע K. *to break the neck* (פָּרַע); תָּשַׁר K. *to tithe* (עֶשֶׂר *ten*); לָבַן *to make bricks* (לֶבֶן); נָלַב Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (לֵב *heart*); בִּיחַ Pi. *to act as priest* (כֹּהֵן); בָּנָה Pi. *to build a nest* (בֵּית); בָּרַבָּע Pu. part. *square* (אַרְבַּע *four*); מִשְׁכָּר Pu. *almond-shaped* (שֶׁמֶר); מִדְּמָה Pu. *dyed scarlet* (דָּמָה); הִשְׁלִיג Hi. *to snow* (שֶׁלֶג); הִשְׁאִין Hi. *to give ear* (אָזֶן); הִשָּׂה Hi. *to snare* (פֶּה); הִשָּׂח Ho. *to be salted* (מֶלַח); הִשְׁתַּחֲוֶה Hith. *to make one's self a Jew* (יְהוּדִי); הִשְׁתַּחֲוֶה Hith. *to*

supply one's self with provision (נָתַן). A verbal form may occasionally arise even from an adverb, נִתְּנָהּ Ni. part. *removed far away* (נִתְּנָהּ), or an interjection, חָתַח Hi. and *he stilled* (חָתַח *hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַן, נָתַן, קָטַל.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקַן <i>to be old.</i>	הָיָה <i>to be.</i>	נָטַח <i>to be unclean.</i>
הָפִיץ <i>to delight.</i>	נָתַר <i>to be clean.</i>	יָבֵשׁ <i>to be dry.</i>

יָרָא <i>to fear.</i>	מָלֵא trans. or intrans. (Esth. 7:5) <i>to fill</i>	צָמָא <i>to thirst.</i>
כָּבֵד (Isa. 24: 20) <i>to be heavy.</i>	מָלֵא trans. <i>to fill</i>	קָמַל (Isa. 33: 9) <i>to wither.</i>
יָשָׁר <i>to be right.</i>	מָת <i>to die.</i>	שָׂנֵא <i>to hate.</i>
הָשָׁט and לָבַשׁ <i>to put on.</i>	נָבַל <i>to fade.</i>	שָׁפַל <i>to be brought low.</i>

(2) The following have Tsere in pause, § 65, or as a pretonic vowel, § 64. 2, before a suffix, but Pattah in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אַהֵב <i>to love.</i>	חָסַר <i>to lack.</i>	קָדַשׁ <i>to be holy.</i>
אָשָׁם <i>to be guilty.</i>	הָפַח <i>to blush</i> (distinguished from חָפַח <i>to dig</i>).	קָרַב <i>to come near.</i>
בָּצַק <i>to swell.</i>		רָעַב <i>to be hungry.</i>
גָּבַר <i>to prevail.</i>		שָׂבַע <i>to be sated.</i>
גָּדַל <i>to be or become great.</i>	הָעָה <i>to be weary.</i>	שָׂמַח <i>to rejoice.</i>
דָּבַק <i>to cleave to.</i>	הָשָׁט <i>to possess.</i>	שָׁחַח <i>to forget.</i>
הָפַח <i>to grow fat.</i>	הָלַם <i>to be pleasant.</i>	שָׁוַן <i>to dwell.</i>
הָרַח <i>to cease.</i>	הָצַח <i>to be strong.</i>	שָׁמַם <i>to be desolate.</i>
הָמַן <i>to be leavened.</i>	הָצַח <i>to come upon, to prosper.</i>	שָׁמַע <i>to hear.</i>
הָלַם <i>to be profaned.</i>		

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אֹרַח <i>to shine.</i>	יָכַל <i>to be able.</i>	רָב (Ps. 18: 15) <i>to shoot.</i>
בוֹשׁ <i>to be ashamed.</i>	תָּכַשׁ <i>to snare.</i>	
טֵיב <i>to be good.</i>	זָלַל (see § 86. a) <i>to flow.</i>	שָׂבַל (Gen. 43: 14) <i>to be bereaved.</i>
יָרָא <i>to dread.</i>	קָטַן <i>to be small.</i>	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1, becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpaal is formed by prefixing הִ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants כ, ש or שׁ, the ת of the prefixed syllable will be transposed with it, הִתְשַׁכַּח, הִתְשַׁכַּח. If the first radical be צ, the ת will be transposed,

and in addition changed to ט, e. g. הִשְׁתַּדֵּק. If the first radical be one of the linguals ר, ט or ת, the ה will be assimilated or united to it by Daghesth-forte, הִשְׁתַּדֵּק, הִשְׁתַּדֵּר, הִתְחַלֵּם, הִתְחַלֵּה.

a. In one instance הִתְחַלֵּם Jer. 49: 3 ה remains before ט without transposition, which would bring three linguals in close connection, and once it is assimilated to ט, Eccl. 7: 16 רִשְׁתִּימֶם, elsewhere רִשְׁתִּימֶם; ה is likewise assimilated to the sibilant ט in the only Hithpael form in which that letter is the initial of the root הִתְחַלֵּם Isa. 1: 16; in the Aramæan הִתְחַלֵּם the ה is transposed and changed to ר. In one instance הִתְחַלֵּם Judg. 19: 22 ה remains without assimilation before ר. The ה may either be assimilated or not to the initial ט of two verbs הִתְחַלֵּם, הִתְחַלֵּה, and the initial ט of two הִתְחַלֵּם, הִתְחַלֵּה. It is assimilated to the ט of הִתְחַלֵּם, which occurs but twice in the Hithpael, to the ט of הִתְחַלֵּם, which only occurs once and in one instance to ר, viz. הִתְחַלֵּם Isa. 33: 10 but הִתְחַלֵּם Dan. 11: 36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ת (with ה prosthetic, § 53. 1. a) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed ת have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ה merely supporting the vowel, like the corresponding נ in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutila*, *kuttila* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, הִתְחַלֵּם and

הִקְטִיל being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or Kal species, it has an intransitive signification.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, § 76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical ק, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pipel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them,

e. g. Pi. שָׁחַט to uproot and שָׁחַט to take root; Pi. קָם to cause to stand, applied to covenants and oaths, to ratify, and קָם , in a physical sense, to raise up; Hi. הָלַח to cause to rest, to set down, and הָלַח to leave, to let alone. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species: thus, Niphal of Pual הִשְׁחַח Isa. 59: 3, Lam. 4: 14, to be exceedingly defiled, stronger than the simple Niphal הִשְׁחָח ; Niphal of Hithpael הִתְחַח Ezek. 23: 48, הִתְחַח Deut. 21: 8, הִתְחַח Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive הִשְׁחַח , which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed ה , § 82. 2, thus, הִשְׁחַח , a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which ה will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ה in order to give full effect to the reduplication; thus הִשְׁחַח , which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. *a.* (1) and (2) but three נָחַץ, נָחַץ, נָחַץ take Hholem, and two נָחַץ and נָחַץ take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three נָחַץ, נָחַץ and נָחַץ take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, **Ayin** Guttural, Lamedh Guttural), are not included in this list.

נָחַץ <i>to mourn.</i>	נָחַץ <i>to come near.</i>	*נָחַץ <i>to be attentive.</i>
*נָחַץ <i>to learn.</i>	נָחַץ (intrans.) <i>to fall off.</i>	נָחַץ <i>to lie down.</i>
*נָחַץ <i>to be strong.</i>	נָחַץ <i>to kiss.</i>	נָחַץ <i>to rage or tremble.</i>
*נָחַץ <i>to be angry.</i>	*נָחַץ <i>to be poured.</i>	*נָחַץ <i>to be wet.</i>
*נָחַץ <i>to become vain.</i>	נָחַץ (§ 86. <i>b.</i>) <i>to ascend.</i>	נָחַץ <i>to ride.</i>
נָחַץ <i>to be strong.</i>	נָחַץ <i>to love.</i>	*נָחַץ <i>to spread.</i>
נָחַץ <i>to be wise.</i>	נָחַץ <i>to smoke.</i>	*נָחַץ <i>to rot.</i>
נָחַץ <i>to be dark.</i>	*נָחַץ <i>to be removed.</i>	נָחַץ <i>to lie down.</i>
*נָחַץ <i>to be foolish.</i>	*נָחַץ <i>to be righteous.</i>	נָחַץ <i>to rule.</i>
נָחַץ <i>to learn.</i>	נָחַץ <i>to be lightly esteemed.</i>	*נָחַץ <i>to be complete.</i>
נָחַץ <i>to be sweet.</i>		*נָחַץ <i>to grow fat.</i>

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

לָחַץ <i>to deal treacherously.</i>	הָיָה <i>to be hot.</i>	נָחַץ <i>to bite.</i>
יָצָא fut. \bar{o} , <i>to tear</i> , fut. <i>a</i> , <i>to resolve.</i>	הָיָה fut. \bar{o} , <i>to plough</i> , fut. <i>a</i> , <i>to be silent.</i>	עָשָׂה <i>to do.</i>
הָיָה (mostly fut. \bar{e}) <i>to go.</i>	נָחַץ <i>to tear.</i>	פָּחַץ <i>to strip off.</i>
קָלַץ <i>to curse.</i>	בָּרַץ <i>to form.</i>	חָפַץ fut. \bar{o} , <i>to cut off</i> , fut. <i>a</i> , <i>to be short.</i>
*הָבַץ <i>to bind.</i>	חָפַץ <i>to trespass.</i>	נָחַץ <i>to rest.</i>
*הָבַץ fut. \bar{o} , <i>to subdue</i> , fut. <i>a</i> , <i>to be weak.</i>	נָחַץ <i>to flee.</i>	נָחַץ <i>to be finished.</i>
	נָחַץ <i>to vow.</i>	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. יָחַץ, יָחַץ.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטַץ and the passive קָטַץ. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing נָ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite or Perfect (נָחַץ).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 *fem.* The original feminine termination is ך, which, appended to the masculine, would give ךֿךֿ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ך is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, ךֿךֿ.

2 *masc.* The appended ך is derived from ךֿךֿ.

2 *fem.* ך from ךֿךֿ.

1 *com.* ךֿ changed from ךֿ of ךֿךֿ; compare the similar relation of the suffixes ך, ךֿ to the pronouns ךֿךֿ, ךֿךֿ § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 2 *com.* The original plural termination § 71. *b.* is a nasal ך or ך preceded by the vowel ך. The full ending ךֿ is still found in a very few instances, § 86. *b.* generally the ך is dropped § 55. 2. *a.*

2 *masc.* ךֿ from ךֿךֿ.

2 *fem.* ךֿ from ךֿךֿ.

1 *com.* ך from ךֿךֿ.

Future or Imperfect (ךֿךֿ).

(2) In the inflections of this tense the sigs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

SINGULAR. 3rd *pers. masc.* The prefixed ך is from ךֿךֿ; the vowel ך, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* ך, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ך is from ךֿךֿ, ךֿךֿ, from the latter of which is derived the appended ך of the feminine.

1 *com.* The prefixed ך is from ךֿךֿ.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ךֿךֿ, ךֿךֿ, denoted by ך appended to the singular, the 2 *fem. sing.* termination ך being dropped as superfluous.

1 *com.* The prefixed ך is from ךֿךֿ.

Imperative (צִוְיָהּ), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ה, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מְצַוֵּה fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (צֹוֶה intermediate between the preterite and the future) shares the inflections of nouns and adjectives. The ה prefixed in several of the species is from the indefinite pronouns הֵּ or הִּה.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the paradigm, it should be observed that certain changes result, from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, § 53. 3, e. g. יִצְטַח for יִצְחָח, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. יִצְחָח for יִצְחָח. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. אֶצְחָח, אֶצְחָח.

(2) Terminations consisting of a vowel, viz., ה, ו, and י, of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long ו is retained in the preterite and future, and takes the place of () in the imperative, e. g. הִצְטַח, הִצְטַח but הִצְטַח. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, e. g. הִצְטַח, הִצְטַח for הִצְטַח, הִצְטַח from הִצְטַח, § 61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ה, ה, ה, ה, ה occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to () in the preterite, and from ו. to () in the future, e. g. הִצְטַח, הִצְטַח, § 61. 4. But verbs with middle ו retain the Hholem in the Kal preterite, הִצְטַח, הִצְטַח.

(4) Terminations consisting of a mixed syllable ה, ה, ה occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, e. g. הִצְטַח, הִצְטַח from הִצְטַח.

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. *a. PRETERITE.* Verbs with middle Tsere exchange this for Pattahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, קָמַץ, קָמַץ, קָמַץ, קָמַץ. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. קָמַץ, קָמַץ, קָמַץ. The words קָמַץ Judg. 5: 5, קָמַץ Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from קָמַץ *flowed*, in which case the second must be added to the list of forms with Daghesheforte emphatic, § 24. *c*, by Gesenius as Niphal preterites from קָמַץ *shook*, comp. קָמַץ Gen. 11: 7, קָמַץ Am. 3: 11 from קָמַץ, קָמַץ.

b. SING. 3 fem. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, קָמַץ Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and קָמַץ Ezek. 46: 17 from קָמַץ. The vowel letter א is once written in place of ה, קָמַץ Ezek. 31: 5 *K'thibh*, § 11. 1. *a.*

2 masc. The vowel letter ה is sometimes appended as in the pronoun קָמַץ from which the termination is taken, קָמַץ Mal. 2: 14, קָמַץ Jer. 17: 4; so in other species besides Kal, קָמַץ Gen. 31: 30, קָמַץ Job 38: 12 *K'thibh*, קָמַץ Ps. 73: 27. In the last example the ה of the root is united by Daghesheforte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter קָמַץ Job 23: 17, קָמַץ Ps. 89: 45, קָמַץ Isa. 16: 10, קָמַץ Ex. 5: 5, קָמַץ Ezek. 28: 8, קָמַץ Gen. 19: 19, קָמַץ Jer. 49: 37.

2 fem. The full termination קָמַץ of קָמַץ is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, קָמַץ Ezek. 16: 22, and repeatedly in the same chapter, קָמַץ Ruth 3: 3; so in other species קָמַץ Jer. 3: 5, קָמַץ Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 com. The vowel letter א is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, קָמַץ Ps. 140: 13, Job 42: 2, קָמַץ 1 Kin. 8: 48, קָמַץ Ezek. 16: 59; and perhaps קָמַץ Ps. 16: 2 may in like manner be for קָמַץ.

PLUR. 3 com. The full ending קָמַץ only occurs in קָמַץ Deut. 8: 3, 16, קָמַץ Isa. 26: 16, and קָמַץ Isa. 29: 21 from קָמַץ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קָמַץ which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, קָמַץ Josh. 10: 24, קָמַץ Isa. 28: 12. The forms of similar

appearance נִשְׁתָּהּ Ps. 139: 20, הִנֵּה Jer. 10: 5, are in reality of different character as the *ס* is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the K'thibh, e. g. אָרָה 1 Sam. 13: 19, הָרָה Esth. 9: 27, נִשְׁתָּה Deut. 21: 7, הָרָה Josh. 18: 12. 14. 19, נִשְׁתָּה Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָרָה etc. הָרָה etc.; the K'ri has substituted אָרָה, נִשְׁתָּה etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 *masc. and fem.* There is no example of a verb middle *ō* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִנֵּה Am. 4: 3, ה, is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is ו it combines with the ו of this person by Dagheshe-forte, נִשְׁתָּה Gen. 34: 16, נִשְׁתָּה 2 Chron. 14: 10, נִשְׁתָּה Judg. 19: 13.

§ 87. INFINITIVE. The Hholem of the construct is usually written without ו, אָרָה Isa. 33: 1, though not invariably, אָרָה and אָרָה, אָרָה and אָרָה, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, אָרָה Gen. 36: 31, אָרָה Ezek. 21: 26. 28. 34, אָרָה Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with ו, e. g. אָרָה Isa. 48: 8 but אָרָה Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in אָרָה 1 Kin. 1: 21 *et passim* and אָרָה Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. אָרָה Deut. 11: 22, אָרָה Ex. 29: 29, אָרָה Ex. 36: 2, אָרָה Ezek. 21: 16, אָרָה Lev. 20: 16, אָרָה, אָרָה, אָרָה Jer. 31: 12, אָרָה Ezek. 16: 5, אָרָה Lev. 15: 32. The prep. ל is invariably prefixed to infinitives of this description with the exception of אָרָה Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it אָרָה and אָרָה, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, אָרָה Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אָרָה Hos. 8: 12; in אָרָה Josh. 18: 20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, אָרָה Prov. 8: 15, אָרָה Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek אָרָה Ex. 18: 26, אָרָה Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16 אָרָה.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: אָרָה Deut. 33: 16, אָרָה Job 22: 21, paragodic ה, being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in אָרָה 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending אָרָה, comp. §§ 168. 1, 171. 1.

2 fem. ך is sometimes added to the long vowel with which this person ends הַדְּבָרִים Ruth 2: 8, הַשְּׂפָרִי Ruth 3: 4, הַשְּׂפָרִי 1 Sam. 1: 14, הַחֲלִילִי Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. הַכָּרֶה Isa. 57: 8.

1 com. אָסֶם Ps. 139: 8, though by some grammarians referred to אָסֶם, is probably for אָסֶם from אָסֶם, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 masc. and 3 masc. The full plural termination הִם is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, הַחֲבָרִי Ruth 2: 9, הַחֲבָרִי Josh. 24: 15, הַחֲבָרִי Ex. 9: 29, הַחֲבָרִי Josh. 4: 6, הַחֲבָרִי Ps. 104: 28, הַחֲבָרִי 1 Sam. 2: 22, Josh. 2: 8, הַחֲבָרִי Dent. 11: 22, הַחֲבָרִי Jer. 21: 3; so in other species, הַחֲבָרִי Job 19: 23, הַחֲבָרִי Job 21: 24, הַחֲבָרִי Gen. 32: 20 and הַחֲבָרִי Ps. 58: 2, הַחֲבָרִי 2 Kin. 6: 19, הַחֲבָרִי Mic. 2: 8, הַחֲבָרִי Job 9: 6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer הַחֲבָרִי Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ך has been assimilated to the initial ח of the following word, § 55. 1; possibly however, ח may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them*.

3 fem. In a very few cases the initial ך of the masculine form is retained, the distinction of gender being sufficiently marked by the termination הַחֲבָרִי Dan. 8: 22, הַחֲבָרִי Gen. 30: 38, הַחֲבָרִי 1 Sam. 6: 12; or, on the other hand, the termination ך of the masculine is retained, the gender being sufficiently indicated by the prefixed הַחֲבָרִי Jer. 49: 11, הַחֲבָרִי Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. הַחֲבָרִי Hos. 14: 1. The assumption that the 3 fem. plur. is used for the 3 fem. sing. in הַחֲבָרִי Ex. 1: 10, הַחֲבָרִי Job 17: 16, הַחֲבָרִי Isa. 28: 3, הַחֲבָרִי Isa. 27: 11, הַחֲבָרִי Judg. 5: 26, is unnecessary; in the first passage הַחֲבָרִי, the subject of the verb, is used in a collective sense, *wars shall occur*. Comp. 1 Kin 5: 17; the others are to be similarly explained with the exception of the last, where הַחֲבָרִי may be the suffix with Nun epenthetic in place of the more usual form הַחֲבָרִי *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 fem. The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination הַחֲבָרִי, particularly when there are other vowel letters in the word, הַחֲבָרִי Gen. 27: 1, הַחֲבָרִי Gen. 30: 38, הַחֲבָרִי Gen. 33: 6, הַחֲבָרִי Ezek. 3: 20, הַחֲבָרִי nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך this is united by Daghesh-forte with the affix הַחֲבָרִי Ezek. 17: 23, הַחֲבָרִי Ezek. 32: 16, or without Daghesh, § 25, הַחֲבָרִי Ruth 1: 13, הַחֲבָרִי Isa. 60: 4, הַחֲבָרִי Ps. 71: 23 in most editions. So in the fem. plur. imperative, הַחֲבָרִי Gen. 4: 23.

§ 89. **IMPERATIVE. Sing. masc.** The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without **ו**, e. g. **יָצֵא**, yet not always, **יָצֵא־וּ** and **יָצֵא־וּ**; before Makkeph it is shortened to Kamets Hhatuph **יָצֵא־וּ** Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in **יָצֵא־וּ** Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, **יָצֵא־וּ** Judg. 9: 10, **יָצֵא־וּ** Ezek. 32: 20 (but **יָצֵא־וּ** Ex. 12: 21, for the Methegh see § 45. 2), **יָצֵא־וּ** Zeph. 3: 14, **יָצֵא־וּ** Mic. 1: 16, and (with **ו** retained in the K'thibh) **יָצֵא־וּ** 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, **יָצֵא־וּ** Zech. 7: 9, **יָצֵא־וּ** Nah. 2: 9. When the third radical is an aspirate it rarely receives Dagheshele in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as **יָצֵא־וּ** Isa. 47: 2, **יָצֵא־וּ** Jer. 10: 17, are exceptional.

Fem. plur. The final vowel **ו** is dropped in **יָצֵא־וּ** Gen. 4: 23, § 61. 2; occasionally **ו** is not written though the vowel remains, **יָצֵא־וּ** Ruth 1: 9, **יָצֵא־וּ** Ruth 1: 20.

§ 90. **PARTICIPLES. Active.** The Hholem of the first syllable is written indifferently with or without Vav, **יָצֵא** and **יָצֵא־וּ**, mostly without when additions are made to the word. In **יָצֵא־וּ** Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with **ו** omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without **ו** except **יָצֵא־וּ** 2 Kin. 8: 21; it is shortened to Seghol in **יָצֵא־וּ** Isa. 41: 7, upon the recession of the accent, and to Pattahh in **יָצֵא־וּ** Deut. 32: 28. **יָצֵא־וּ** Ps. 16: 5 and **יָצֵא־וּ** Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb **יָצֵא־וּ**, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of **יָצֵא־וּ**, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet **יָצֵא־וּ** *fading*, **יָצֵא־וּ** *desolate*, **יָצֵא־וּ** *strong*; verbal adjectives of the same form with the preterites middle *ē* and *ō* being mostly used instead, **יָצֵא־וּ** *full*, **יָצֵא־וּ** *old*, **יָצֵא־וּ** *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, **יָצֵא־וּ** and **יָצֵא־וּ** *wearing*, **יָצֵא־וּ** and **יָצֵא־וּ** *dwelling*, **יָצֵא־וּ** *trusting*; there are occasional instances of the same thing in transitive verbs, **יָצֵא־וּ** *remembering*, **יָצֵא־וּ** *holding*. The last vowel is with few exceptions as **יָצֵא־וּ** Deut. 32: 34, **יָצֵא־וּ**, **יָצֵא־וּ** written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramæic, occurs in Hebrew only in the following examples.

2 *fem. sing.* יִלְכֶּה Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending יִלְכֶּה־יִשְׁכֶּה Jer. 22: 23, יִלְכֶּה־יִשְׁכֶּה Jer. 51: 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְכֶּה Gen. 17: 19, and with ׀ paragogic יִלְכֶּה־יִשְׁכֶּה Hos. 10: 11 or in the K'thibh יִלְכֶּה־יִשְׁכֶּה Ezek. 27: 3.

2 *masc. plur.* יִלְכֶּה־יִשְׁכֶּה Ezek. 8: 16, the Hithpael participle of יִלְכֶּה. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, *and they* (said to one another) *ye are worshipping*; the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for יִלְכֶּה־יִשְׁכֶּה the proper plural of the participle.

3 *plur.* יִלְכֶּה־יִשְׁכֶּה *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלַל *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle יִלְכֶּה־יִשְׁכֶּה and the preterite יִלְכֶּה־יִשְׁכֶּה; and Ewald changes the text to יִלְכֶּה־יִשְׁכֶּה, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be יִלְכֶּה־יִשְׁכֶּה. It has been plausibly suggested that the initial ׀ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

NIPHAL.

§ 91. *a.* PRETERITE SING. 3 *masc.* Some copies have נִגְלָה Jer. 50: 23 with Seghol under the prefixed Nun for נִגְלָה.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִגְלָה Gen. 31: 30, נִגְלָה Judg. 11: 25, נִגְלָה 1 Sam. 2: 27, נִגְלָה 2 Sam. 1: 6; of the longer form given in the paradigm נִגְלָה Jer. 32: 4, which once appears with prosthetic ׀ in place of ׀ Ezek. 14: 3 נִגְלָה, § 53. 1. *a.* The construct infinitive usually has Tsere נִגְלָה Ezek. 16: 36, but is in one instance נִגְלָה Ps. 68: 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute נִגְלָה 1 Kin. 20: 39, נִגְלָה Deut. 4: 26. The prosthetic ׀ is commonly retained after prefixed prepositions נִגְלָה which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in נִגְלָה Prov. 24: 17, comp. נִגְלָה Dan. 11: 34, three times in נִגְלָה Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point נִגְלָה) but נִגְלָה 2 Sam. 17: 17, and in נִגְלָה Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.

הִשְׁלִיךְ Job 34: 22, הִלָּחַם Judg. 9: 38, רָלַךְ Eccles. 7: 26, rarely to Pattahh, הִלָּחַם Job 18: 4. In the Imperative הִשְׁלִיךְ the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִשְׁלִיךְ Ezek. 21: 29, הִשְׁלִיךְ Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed \aleph occasionally has Hhirik. אֶשְׁלַח Ezek. 20: 36, 1 Sam. 12: 7, אֶשְׁלַח Ezek. 14: 3, אֶשְׁלַח but אֶשְׁלַח.

PLUR. *fem.* Tsere rarely remains in the second syllable הִלָּחַם Ruth 1: 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִלָּחַם Jer. 24: 2, so with a pause accent, הִלָּחַם Isa. 13: 16 K'ri, Zech. 14: 2 K'ri, הִלָּחַם Isa. 28: 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards הִלָּחַם Isa. 43: 9, Joel 4: 11, הִלָּחַם Jer. 50: 5, as imperatives without the usual ה prosthetic; Döttcher as preterites used in a precative sense; both assumptions appear to be needless and unwarranted.

e. PARTICIPLE. In 1 Sam. 15: 9 הִלָּחַם *contemptible*, is in form a Niphal participle from the noun הִלָּחַם *contempt*.

PIEL.

§ 82. a. The intensive species is usually formed by doubling the second radical; in הִלָּחַם Ezek. 28: 23, and the passive form הִלָּחַם the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In הִלָּחַם Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in הִלָּחַם Ps. 38: 11, הִלָּחַם Lam. 2: 11, 1: 20 a passive form, as shown by the Hlatheph-Kamets, § 82. 5. b (3), and in הִלָּחַם Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הִלָּחַם is a separate word, and is the imperative of הִלָּחַם *to give*, though this is always elsewhere pointed הִלָּחַם. In הִלָּחַם Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence \ddot{o} under the first letter) of הִלָּחַם, which reduplicates the last syllable of הִלָּחַם = יִשְׁלַח § 170.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *prot.* הִלָּחַם 1 Sam. 21: 3, אֶשְׁלַח Isa. 40: 24, אֶשְׁלַח Ps. 77: 18, אֶשְׁלַח Isa. 10: 13 *fut.* אֶשְׁלַח Hos. 13: 3 *inf. abs.* הִלָּחַם and הִלָּחַם Isa. 59: 13, *inf. const.* אֶשְׁלַח Am. 5: 11, *part.* אֶשְׁלַח Job 9: 15, מִלִּשְׁנֵי Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pulal, Pealal, etc. to denote their peculiar formation. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in הִלָּחַם Gen. 41: 51. The second syllable has

Seghol in הָבֵר (in pause הִבֵּר), קָבַר , קָבַר (twice קָבַר), Pattahh in נָלַל , נָלַל (in pause), $\text{תָּנַח$, $\text{פָּנַח$, $\text{תָּנַח$, $\text{תָּנַח$ (in pause: $\text{תָּנַח$ Isa. 19: 21), $\text{שָׁנַח$, and before Makkeph in לָמַד , $\text{מָלַח$ ($\text{מָלַח$ in pause); *a* appears likewise in the pausal form הָבֵרָה Mic. 1: 7. The Tsere is always retained in the infinitive construct and future, and with the exception of פָּנַח Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, הָבֵרָה Deut. 30: 3, תָּנַחָה Ex. 13: 2, שָׁנַחָה Deut. 7: 10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. תָּבַר Ps. 118: 18, תָּבַר 1 Kin. 19: 10, תָּבַר Ex. 21: 19, תָּבַרָה Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, אָבַר Jer. 12: 17, לָבַר Jer. 32: 33, מָבַר Jer. 39: 18, קָבַר Mic. 2: 12, שָׁבַר Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite $\text{נָלַח$ 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in תָּבַרָה Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הָבַרָה Isa. 59: 13, or on the recession of the accent צָבַרָה Gen. 39: 14, 17, and in one instance besides, לָבַחָה Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, רָבַחָה Lev. 26: 18, נָבַחָה Ps. 147: 1, שָׁבַחָה Isa. 6: 13, צָבַחָה Ezek. 16: 52.

e. FUTURE SING. 1 com. *ā* is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in אָבַחָה Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding *י*, in יָאָבַחָה Zech. 7: 14 for יָאָבַחָה , § 60. 3. *c*.

PLUR. 2 and 3 fem. Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, $\text{תָּבַחָהּ$ Isa. 13: 18, but $\text{תָּבַחָהּ$ Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3), Pual ordinarily has *ā*, which is preferred before a doubled consonant עָבַד , § 61. 5, and Hophal *ō* before concurrent consonants הָבַדָה . This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, פָּבַח Ezek. 16: 4, נָבַחָה Nah. 3: 7, קָבַח Ps. 72: 20, פָּבַח Ps. 80: 11, Prov. 24: 31, הָבַחָה Ps. 94: 20, הָבַחָה *passim*. This seems to furnish the best explanation of the disputed words הָבַחָה or הָבַחָה Ps. 62: 4, הָבַחָה Ps. 101: 5 K'ri, הָבַחָה Job 20: 26. Gesenius regards these as Piel forms with () lengthened to () on the omission of Daghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ā*. Others think that הָבַחָה is the Kal future for הָבַחָה , the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali הָבַחָה is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and

has an active sense: (how long) *will ye slay or murder?* In Ps 101: 5 the K'thibh is מְלַשְׁשֵׁי an active Poel form, *slandering*.

b. The vowel *ũ* of the first syllable is occasionally written with Vav, מִשֵּׁה Ezek. 16: 34, מִשֵּׁה Ps. 78: 63, מִשֵּׁה Judg. 18: 29, 13: 8, Job 5: 7, מִשֵּׁה Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה appended to the preterite is found in מִשֵּׁה Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

d. INFINITIVE. The absolute form occurs in מִשֵּׁה Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As מִשֵּׁה, מִשֵּׁה, מִשֵּׁה; in a few instances the initial מ is omitted, מִשֵּׁה Ex. 3: 2 for מִשֵּׁה, מִשֵּׁה 2 Kin. 2: 10 for מִשֵּׁה (with Daghesh-forte euphonic) Ezek. 21: 15, 16, מִשֵּׁה Eccles. 9: 12 for מִשֵּׁה, § 59. a. Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. a. PRETERITE. The first vowel is usually Hhirik but occasionally Seghol, e. g. מִשֵּׁה 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once מ is prefixed instead of ה, מִשֵּׁה Isa. 63: 3; in Isa. 19: 6 מִשֵּׁה is not a double Hiphil with both מ and ה prefixed, but is a denominative from מִשֵּׁה, a derivative of מִשֵּׁה, which does not indeed occur in its simple form but is justified by the analogy of מִשֵּׁה from מִשֵּׁה. ה takes the place of ה in מִשֵּׁה Hos. 11: 3; so likewise the future מִשֵּׁה Jer. 12: 5, and participle מִשֵּׁה Jer. 22: 15, though the corresponding preterite is מִשֵּׁה Neh. 3: 20.

SING. 3 *masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. מִשֵּׁה 1 Sam. 12: 24, but in every other place מִשֵּׁה. So inf. const. מִשֵּׁה 1 Sam. 1: 6; fut. מִשֵּׁה Lev. 27: 14, מִשֵּׁה 2 Kin. 10: 5, מִשֵּׁה 1 Sam. 1: 7; part. מִשֵּׁה Ps. 18: 51, מִשֵּׁה Job 11: 3.

b. INFINITIVE. *Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol מִשֵּׁה Prov. 24: 23, 28: 21, is mostly written without י, thus מִשֵּׁה, מִשֵּׁה, מִשֵּׁה, מִשֵּׁה, מִשֵּׁה, מִשֵּׁה, though sometimes with it מִשֵּׁה Am. 9: 8 but מִשֵּׁה Isa. 14: 23, מִשֵּׁה and מִשֵּׁה, twice מִשֵּׁה, nine times מִשֵּׁה, מִשֵּׁה, מִשֵּׁה. Hhirik in this syllable is rare and exceptional, מִשֵּׁה Ezek. 21: 31, מִשֵּׁה Josh. 7: 7. מ is prefixed instead of ה in מִשֵּׁה Jer. 25: 3 and מִשֵּׁה Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, מִשֵּׁה rarely and as an exception without י, מִשֵּׁה Isa. 23: 11, or with Tsere מִשֵּׁה Deut. 32: 8, מִשֵּׁה Deut. 26: 12, Neh. 10: 39, מִשֵּׁה Jer. 44: 19, מִשֵּׁה Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite מִשֵּׁה Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, מִשֵּׁה Jer. 50: 34, מִשֵּׁה Jer. 51: 33, מִשֵּׁה Lev. 14: 43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לְשֹׁבוֹת Am. 8: 4 but לְהִשְׁבִּיחַ Ps. 8: 3, לְשֹׁמֵר once but לְהִשְׁבִּיחַ fifteen times, לְמִדּוֹת Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in הִגִּיד Ex. 19: 3, נִדְרָה 2 Chron. 5: 2, and without Yodh נִדְרָה 1 Kin. 8: 1, יִסָּה Num. 22: 19, נִשְׁאָר 1 Sam. 14: 36, אֶחָד Isa. 42: 6.

PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וְיִדְרָה 1 Sam. 14: 22, 31: 2, וְיִדְרָה Jer. 9: 2. There is no example of this without the presence of Vav conversive unless it be הִתְקַדֵּר Job 19: 3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הִשְׁבֵּחַ, הִשְׁבֵּחַ, and before Makkeph, Seghol הִסְבֵּחַ Job 22: 21, הִנְדֵּר, 1 Sam. 23: 11, הִבְשֵׁט Isa. 64: 8. There are a very few examples with Hhirik in pause, הוֹפִיעַ Ps. 94: 1, to which some would add הוֹצִיא Isa. 43: 8, but see Alexander, הוֹצִיא Prov. 19: 25, הִבִּיא Jer. 17: 18.

e. PARTICIPLE. In מוֹצֵא Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; בִּסְחֵר Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, בְּהִלְכֵּם Zech. 3: 7 for בְּהִלְכֵּם, בְּהִלְכֵּם Jer. 29: 8, בְּשִׁלְיָם 2 Chron. 28: 23, בְּהִצְרֵם 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. בְּהִלְכֵּךְ Dan. 3: 25.

HOPHAL.

§ 95. a. The first vowel, though mostly Kamets Hhatuph הִכְלִימוּ, הִכְלִימוּ, is occasionally Kibbuts, both vowels even appearing in the same verb, הִשְׁבֵּחַ Ezek. 32: 32, הִשְׁבֵּחַ ver. 19, הִשְׁבֵּחַ 2 Kin. 4: 32; הִשְׁלִיחַ Dan. 8: 11, הִשְׁלִיחַ Isa. 14: 19, הִשְׁלִיחַ Ezek. 16: 5, הִשְׁלִיחַ 2 Sam. 20: 21; הִקְצֵר Lev. 6: 15, הִקְצֵר Mal. 1: 11, הִקְצֵר, הִקְצֵר, הִקְצֵר; הִקְצֵר, הִקְצֵר, הִקְצֵר Ezek. 29: 18.

b. PRETERITE. In הִתְחַלֵּת am I obliged to leave? Judg. 9: 9. 11. 13, the characteristic הִ is rejected after ה interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הִתְחַלֵּל Ezek. 16: 4, הִזְדָּה Josh. 9: 24. The construct has Pattahh, הִזְדָּה Ezr. 3: 11.

d. IMPERATIVE. This mood occurs twice, הִשְׁבֵּחַ Ezek. 32: 19, הִנְדֵּר Jer. 49: 8.

e. PARTICIPLE. In מְהִקְצֵרוֹ Ezek. 46: 22 ה remains after the preformative מ.

HITHPAEL.

§ 96. a. PRETERITE. In two instances הִ is prefixed instead of הִ, viz., אֶהְיֶה 2 Chron. 20: 35, אֶשְׁתַּחֲוֶה Ps. 76: 6. In the verb פָּקַד Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. a. הִתְפַּקְדָּה, הִתְפַּקְדָּה Judg. 20: 15. 17, הִתְפַּקְדָּה Judg. 21: 9, in addition to which the vowel of the prefixed syllable is ō in הִתְפַּקְדָּה Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of ה to the first radical,

the prefix takes *ũ*, § 61. 5, הִלְשָׁנָה (the accentuation is unusual) Isa. 34: 6, הִשְׁלַחְתָּ Deut. 24: 4 (but in the future always הִשְׁלַח Lev. 21: 1 and repeatedly elsewhere), הִשְׁלַחְתָּ (inf. const.) Lev. 13: 55. 56. These are sometimes called Hothpael and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in שָׁקַר and נָמַל, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הִתְהַלַּחְתָּ Jer. 25: 16, הִתְהַלַּחְתָּ Jer. 46: 8 (elsewhere הִתְהַלַּחְתָּ), and הִתְהַלַּחְתָּ Isa. 52: 5, *ō* prolonged from *ũ* on account of the absence of Dagghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, which before Makkeph is shortened to Seghol, הִתְהַלַּחְתָּ Isa. 30: 29, הִתְהַלַּחְתָּ Gen. 6: 9, הִתְהַלַּחְתָּ Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְהַלַּחְתָּ pret., הִתְהַלַּחְתָּ pret. and imper. (but inf. const. and part. with *ē*, fut. *a* and *ē*), הִתְהַלַּחְתָּ, הִתְהַלַּחְתָּ, הִתְהַלַּחְתָּ, הִתְהַלַּחְתָּ Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, הִתְהַלַּחְתֶּיךָ Zech. 6: 7 but הִתְהַלַּחְתֶּיךָ Lam. 4: 1, where some copies have הִתְהַלַּחְתֶּיךָ. Hhirik occurs instead of Pattahh in the preterites, הִתְהַלַּחְתָּ, הִתְהַלַּחְתָּ Ezek. 38: 23, הִתְהַלַּחְתָּ Lev. 11: 44, 20: 7, each of which has Vav conversive, throwing the accent more strongly on the final syllable.

c. There is no example of the infinitive absolute. The infinitive construct once has a feminine ending הִתְהַלַּחְתֶּיךָ Dan. 11: 23, comp. § 128.

PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination הִ, to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, אֶשְׁמֹר I shall keep, אֶשְׁמְרָה I will surely keep or let me keep, Ps. 39: 2; נִתְקַדַּשׁ let us break, נִתְקַדְּשָׁה let us cast away, Ps. 2: 3; הִתְהַלַּח let him hasten, Isa. 5: 19.

a. The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs

besides the example just given, in *הָבִי־יָאָה* *let it come* Isa. 5: 19, *הָלַךְ* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *יִרְשָׁנָה* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, *הָרָנָה* Prov. 1: 20, 8: 3, and after Vav conversive *וְהִתְנַחֲמָה* Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in *יִקְרַחַה* Lev. 21: 5 K'thibh.

b. Instead of הָ, הַ is appended in *וְאֶקְרָאָה* 1 Sam. 28: 15, *יִרְשָׁנָה* Ps. 20: 4, § 63. 1. c; so in the imperative *הִנָּה* or *הִנָּה* Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the י of the ultimate being changed to (.), or before Makkeph to (..), *יִדְבִּיֵק* *he will cause to cleave*, *יִדְבֵּק* *may he or let him cause to cleave*; *תִּשְׁבִּיל* *thou wilt understand*, *תִּשְׁבֵּל* *thou mayest understand or understand thou*, Dan. 9: 25, *אֶל-תִּשְׁלֹט* *may it not or let it not rule*, Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with אֶל. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragogic and apocopated futures, which have been aptly denominated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ך. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in לָ"ה verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended הַ may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שִׁמַּע *hear* (thou), שְׁמָעָה *oh, hear!* or *pray, hear!* הִקְשִׁיב *listen*, הִקְשִׁיבָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. *a.* (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where ם remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזָבָה Jer. 49: 11; וְזָרָה 2 Chron. 6: 42, שָׁכְבָה Gen. 39: 7. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away יִרְשָׁה Deut. 33: 23, סִנְעָה 1 Kin. 13: 7; so in the ל"א form רָפָאָה Ps. 41: 5. In the Hiphil הִקְשִׁיב becomes הִקְשִׁיבָה.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צְרוּפָה K'thibh, צָרָפָה K'ri Ps. 26: 2, מְלוּכָה K'thibh, מֶלֶכָה K'ri Judg. 9: 8; וּשְׁקִיבָה K'thibh, וּשְׁקִיבָה K'ri Ezr. 8: 25; אֲשִׁקֹּבָה K'thibh, אֲשִׁקֹּבָה K'ri Isa. 18: 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a.*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשִׁקֹּבָה 1 Kin. 19: 20, וּשְׁקִיבָה Dan. 8: 13 (in some copies) or Hhateph Pattahh וּשְׁקִיבָה Ezr. 8: 26, Jer. 32: 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a.* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָרָב Lev. 9: 7, קָרְבָה Ps. 69: 19, and on the contrary, בָּקָרָה Gen. 25: 31, *fut.* בָּקְרָה Ex. 21: 7, בָּקְרָה (with Daghes separative) Ps. 141: 3, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final ה, of the feminine plural, שָׁפְטִינָה Gen. 4: 23 for שָׁפְטִינָה, § 61. 2, קָרָאָה Ex. 2: 20 for קָרָאָה, § 60. 3. c, and in Lamedh He verbs of final ה, of the masculine singular, הָקֵד 2 Kin. 6: 18 for הָקֵד Ezek. 6: 11, בָּל Ps. 119: 18 for בָּלָה; הָרָה Deut. 9: 14 for הָרָה Judg. 11: 37, but without any evident change of meaning.

VAV CONVERSIVE OR CONSECUTIVE.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְהַפְתִּיחַ) or Vav Consecutive. This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Consecutive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahb

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says or will say*, his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיַּרְא *and he saw*; and so on, וַיְבָרֵךְ *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix is more precisely expressed by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that וַ is an abbreviation of the verb הָיָה *was*, hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וַ evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others have regarded it as an abbreviation of וַהֲיָה *and he was*; Ewald of וְאֵן *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וַהֲיֹאמֶר, by § 53. 3; הָ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix would upon this hypothesis be analogous both in its origin and its effects to the augment α in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, ἄρπυια, ἔτυπτον; τυψω, ἔτυψα, and which is traced by Bopp to

a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו consecutive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Daghash-forte in the following letter, וַיֵּצֵא, וַתִּבְלִי, וַיִּקְבֹּץ. If the first letter of the future be Yodh with Sh'va, Daghash is commonly omitted, § 25, but rarely if it be נ, and never if it be ת, since its removal in this case would change the sound of the letter by restoring its aspiration, נִיִּצֵּא, נִיִּבְלִי, נִיִּקְבֹּץ but וַתִּבְלִי, וַיִּקְבֹּץ. Before א of the first person singular, which cannot receive Daghash, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲנִי, וַאֲנִי. In the Hiphil ו is, with few exceptions, e. g. וַיִּהְיֶה Ps. 105: 28, compressed to (.) as in the apocopated future, וַיִּקְטֹב, וַתִּגְדֹּל, and before Makkeph it is shortened to (.) וַנִּפְדֶּה. In the first person singular, however, ו remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַאֲשַׁלֵּחַ, וַאֲשַׁלֵּחַ or וַאֲשַׁלְּחֶה; וַאֲנִיד or וַאֲנִיד; וַאֲשַׁמֵּד; וַאֲמַלְטָה; וַאֲדַבֵּר or וַאֲדַבְּרֶה; paragogic ה also occurs though more rarely in the first pers. plur. וַנִּהְיֶה Gen. 41: 11, וַנִּבְרָא, וַנִּבְרָא Ezzr. 8: 23, ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל' verbs as in the apocopated future וַיִּגָּל, וַיִּגָּל, וַיִּגָּל; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּקְטֹב, וַיִּקְטֹב, וַיִּקְטֹב; וַיִּגָּל, וַיִּגָּל, וַיִּגָּל; וַיִּקְטֹב, וַיִּקְטֹב, וַיִּקְטֹב; וַיִּגָּל, וַיִּגָּל, וַיִּגָּל. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְקֹשׁ, וַיִּרְקֹשׁ, וַיִּרְקֹשׁ but not in וַיִּרְקֹשׁ; so in וַיִּמְדֹּד Hab. 3: 6, and the Hithpael וַיִּתְקַשֵּׁם Dan. 2: 1. It oc-

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, נִצַּחַס , נִצַּחֲסָה , נִצַּחֲסִים or נִצַּחֲסִים but נִצַּחֲסָה , נִצַּחֲסִים , נִצַּחֲסִים , etc. The first person singular is mostly exempted from shortening or change of accent, נִצַּחֲסָה , נִצַּחֲסִים or נִצַּחֲסִים , though it sometimes suffers apocopation in ל' verbs נִצַּחֲסָה , נִצַּחֲסִים . The prolonged plural ending ִים is very rarely used after Vav Consecutive; it does, however, occur, e. g. נִצַּחֲסִים Deut. 1: 22, נִצַּחֲסִים Deut. 4: 11, נִצַּחֲסִים Judg. 11: 18.

b. In a very few instances Vav Consecutive takes Pattahh before א , its vowel being conformed to the compound Sh'va, which follows, e. g. נִצַּחֲסָה Judg. 6: 9, נִצַּחֲסָה 2 Sam. 1: 10, נִצַּחֲסָה Ezek. 16: 10 but נִצַּחֲסָה ver. 8, נִצַּחֲסָה Job 30: 26, נִצַּחֲסָה Ps. 73: 16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction ו *and*, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10: 1—8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלִכְתֶּךָ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וּמָצָאתָ *thou shalt find*, וְאָמְרוּ *and they shall say*, ver. 3, וְהָלַכְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3 לֵךְ (imper.) *go*, וּפָרַחְתָּ (pret.) *and turn*, וְנִסְתַּתְרָהּ (pret.) *and hide*, $\text{וְהָיָה$ (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, נִבְלָה , וּנְבִלָה .

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, *הָלַכְתָּ* *thou hast gone*, *וְהָלַכְתָּ* *and thou shalt go*, *וְהָלַכְתִּי* *and I will go*, so *וְדַבַּרְתָּ*, *וְהִשְׁכַּחְתָּ*, *וְהִתְחַלַּכְתָּ*, though *וְהִצִּירְתָּ* Zeph. 1: 17, except in *ל'א* and *ל'ה* verbs, where the accent usually remains in its original position although the usage is not uniform, *וּפָלִיחַ* Lev. 26: 9, *וּבִאֲחֵי* 1 Kin. 18: 12, *וְהִרְבִּיתָ* 1 Chron. 4: 10, *וְהִשְׁתַּחֲוִיתִי* 1 Sam. 15: 30, *וְהִבִּיתִי* Isa. 8: 17 but *וְאֶפְרַיִם* Lev. 24: 5, *וּבִבְאָה* Gen. 6: 18, *וְהִרְבִּיתִי* *וְהִפְרִיתִי* Lev. 26: 9, *וְהִבְאָה* Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, *וְזָבַחְנִי* Ex. 8: 23, *וְהִלָּכְנוּ*, *וְלִלְכְנוּ* Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, *וְהִבְדִּילָהּ* Ex. 26: 33, *וְהִבְרִיָּאָהּ* Lev. 15: 29. *וְנָחָהּ* Isa. 11: 2, *וְקָפָהּ*, *וְחָוִי* Hab. 1: 8 but *וְהִשְׁלִיכוּ* Ezek. 43: 24, *וְיָשֻׁבוּ* Hab. 1: 8.

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

Preterite.

SING. 3 *fem.* The old ending *תְּ*, § 85. 1. *a* (1), takes the place of *תְּ*.

2 *masc.* *תָּ* sometimes shortens its final vowel before the suffix *נִי* of the first person.

2 *fem.* The old ending *תִּי*, § 86. *b*, instead of *תִּי*.

PLUR. 2 *masc.* *תֵּי* from the old pronominal ending *תֵּימ*, § 71. *b*, takes the place of *תֵּימ*. The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 fem. The distinctive feminine termination is dropped, and that of the masculine assumed, **תִּקְטְלֶנָּה** for **תִּקְטְלֵנָּה**.

a. In **several** of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. (1) Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. **כֶּם**, **כֶּן**, and the second masc. sing. **י**, a vocal Sh'va, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes **הי**, **ה**, there is frequently an elision of **ה**, requiring Daghesth-forte conservative in the verbal ending **ו** to preserve the quantity of the previous short vowel, **קָטְלָהּ** for **קָטְלָהּהי**, **קָטְלָהּה** for **קָטְלָהּה**, see § 57. 2. *b*.

(3) When the third masc. sing. suffix **הי** is preceded by (**ו**), the **ה** may be elided and the vowels coalesce into **וִי**, **קָטְלָהּ** for **קָטְלָהּהי**; when it is preceded by **י**, Shurek may be hardened to its corresponding semi-vowel **ו**, **קָטְלָהּוֹ** for **קָטְלָהּהי** § 62. 2.

(4) When the third fem. suffix **ה** is preceded by (**ו**), final Kamets is omitted to prevent the recurrence of the same sound, **קָטְלָהּ** for **קָטְלָהּה**.

(5) When **הי**, **ה** of the third pers. singular are preceded by (**ו**), the vowel of union for the future, a **נ**, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (**ו**) being at the same time shortened to

(,); ה is then commonly elided and a euphonic Daghesheforte inserted in the Nun, יִקְטֹלֶנִּי for יִקְטֹלֵהוּ. The same shortening of the (,) and insertion of Dagheshe may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כֹּ, נֹ, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in *a*, and one mode of the future has an appended Nun. Daghesheforte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטֹלֶנִּי for יִקְטֹלֵנִי; or it may be Daghesheforte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Dagheshe, § 54.3, instead of the Dagheshe having arisen from the assimilation of Nun, so that יִקְטֹלֵנִי may be for יִקְטֹלֶנִּי instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, יִקְטֹלֶנִּי but יִקְטֹלֵנִי, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹלֶנִּי but יִקְטֹלֵנִי, יִקְטֹלֶנִּי but יִקְטֹלֵנִי.

3. Changes in the body of the verb:

(1) Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטֹלֶנִּי, יִקְטֹלֵנִי, יִקְטֹלֶנִּי, יִקְטֹלֵנִי; but י of the Hiphil species is almost always preserved, יִקְטֹלֶנִּי, יִקְטֹלֵנִי.

(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ but קָטַלְתָּ, קָטַלְתָּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 b, ordinarily become intermediate upon appending כִּי, וְ, הֵן, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כִּי and וְ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הֵן, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, מַהֲרָה, מִבְּהֶמָּה, אֶחָדָם, אֶשְׁתָּאֵלָה, אֶנְחַנְנוּךָ, הַיְיָרֹבָהּ but מַהֲרָה, מִבְּהֶמָּה, אֶחָדָם.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun **נַפְשִׁי** *soul, self*, as **נַפְשִׁי** *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, **וַיַּעַשׂ** *I have made for me*, Ezek. 29: 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, *יָצַתְךָ לִי* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּח לִי* *thou shalt be forgotten by me*, Isa. 44: 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, *דִּבַּרְתִּי* *my speaking*, *שָׁלַחְתִּי* *my sending*, *הָרַגְתִּי* *to kill me*, *נִחַמְתִּי* *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְתִּי* *seeing me* Isa. 47: 10, *שָׂנְאִי* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בָּשׁוּבְתִי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *רָצִיתִי* *to permit me* Num. 22: 13, *רָבַבְתִּי* Deut. 25: 7, *נִצְבַּרְתִּי* 1 Chron. 4: 10.

§ 103. Paradigm III. exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are a few examples of (..) as the union vowel of the preterite, רָפְּאֵי Isa. 8: 11, נִצְּאֵהָ 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Dagghesh-forfe euphonic is twice inserted in the suffix of the first pers. sing., רָפְּאֵי Ps. 118: 18, הִנֵּנִי Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause : פָּאֲרָה Isa. 55: 5, so with the infinitive, הַשְׁתַּחֲוֶה Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲמַאֲסֶה, § 11. 1. *a*, where the K'ri has אֲמַאֲסֶה. With ל' and ו' verbs this form of the suffix is of frequent occurrence, קָנָה Isa. 30: 19, Jer. 23: 37, הִבְרָאָה Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, רָמַצְתָּה, רָמַצְתָּה 1 Kin. 18: 10. 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

c. The suffix of the second fem. sing. is commonly הָ, קָרָאָה Isa. 54: 6, פָּאֲרָה Isa. 60: 9, except after the third fem. sing. of the verb, when it is הָ, הִתְחַלְּתָה Ruth 4: 15, הִתְחַלְּתָה Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲתִי אֲנִי Ps. 137: 6, הִתְחַלְּתָה Ps. 103: 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרְעָה Ex. 32: 25, קָבָה Num. 28: 8, and in some copies אָבְלָה 1 Sam. 1: 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, הִתְחַלְּתָה (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, הִתְחַלְּתָה Ex. 9: 18, הִתְחַלְּתָה Jer. 44: 19, and the future, הִתְחַלְּתָה Ex. 2: 3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, הִתְחַלְּתָמוּ Ex. 23: 31, and repeatedly in poetry, הִתְחַלְּתָמוּ Ex. 15: 9; once ו is appended, הִתְחַלְּתָמוּ Ex. 15: 5; הִם is used but once as a verbal suffix, הִתְחַלְּתָמוּ Deut. 32: 26.

g. The suffix of the third fem. plur. ו is seldom used, הִתְחַלְּתָו Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine ו is substituted for it, הִתְחַלְּתָו Gen. 26: 15, 18, הִתְחַלְּתָו Ex. 2: 17, הִתְחַלְּתָו 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; הִן is never used with verbs. When attached to infinitives a paragogic ה, is sometimes added to ו, הִתְחַלְּתָו Ruth 1: 19, הִתְחַלְּתָו Job 39: 2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אָחַדְתָּ Deut. 7: 13, לָבַשְׂתָּ Lev. 16: 4, שָׁנְאָה Deut. 24: 3, הִרְאִינִי Job 37: 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is הִתְחַלְּתָו Ps. 13: 5 from הִתְחַלְּתָו.

Ps. 118: 10; וַיִּשְׁלַח Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has וַיִּשְׁלַח , while the K'thibh has the vowel letter י representing the ordinary e , וַיִּשְׁלַח . The union vowel \bar{a} is also occasionally found with the imperative, וַיִּשְׁלַח Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

b. The suffixes with Daglish inserted occur chiefly in pause; thus וַיִּשְׁלַח Jer. 50: 44; וַיִּשְׁלַח Gen. 27: 19, Job 7: 14, 9: 34; וַיִּשְׁלַח (1st plur.), וַיִּשְׁלַח Job 31: 15; וַיִּשְׁלַח Isa. 43: 5, 44: 2, Ps. 30: 13; וַיִּשְׁלַח (3 masc. sing.), וַיִּשְׁלַח Job 7: 18, 41: 2 K'ri, Hos. 12: 5; וַיִּשְׁלַח Ps. 65: 10, (once with an infinitive וַיִּשְׁלַח Gen. 30: 41), or without Daglish, וַיִּשְׁלַח Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Daglish occur in conjunction, וַיִּשְׁלַח Isa. 26: 5. There are a very few examples, found only in poetry of ו inserted between the verb and the suffix without further change, וַיִּשְׁלַח Ps. 50: 23, וַיִּשְׁלַח Jer. 22: 24, וַיִּשְׁלַח Jer. 5: 22, וַיִּשְׁלַח Ps. 72: 15, וַיִּשְׁלַח Deut. 32: 10, וַיִּשְׁלַח Ex. 15: 2.

c. The plural ending וּן is in a few instances found before suffixes, chiefly in pause, וַיִּשְׁלַחוּן Prov. 1: 28, וַיִּשְׁלַחוּן Ps. 63: 4, וַיִּשְׁלַחוּן Ps. 91: 12, וַיִּשְׁלַחוּן Isa. 60: 7, 10, וַיִּשְׁלַחוּן Jer. 5: 22, וַיִּשְׁלַחוּן Jer. 2: 24: twice it has the union vowel a , וַיִּשְׁלַחוּן Job 19: 2, וַיִּשְׁלַחוּן Prov. 5: 22.

d. When the second vowel of the Kal future is o , it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, וַיִּשְׁלַח Hos. 10: 10, וַיִּשְׁלַח Num. 35: 20, וַיִּשְׁלַח Isa. 27: 3, וַיִּשְׁלַח Isa. 62: 2, וַיִּשְׁלַח Ezek. 35: 6, וַיִּשְׁלַח Jer. 31: 33; once the vowel remains, but is changed to Shurek, וַיִּשְׁלַח Prov. 14: 3; a , on the other hand, is retained as a pretonic vowel, § 64. 2, וַיִּשְׁלַח Job 29: 14, וַיִּשְׁלַח Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, וַיִּשְׁלַח Isa. 62: 5, וַיִּשְׁלַח Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative וַיִּשְׁלַח Gen. 23: 11, Ps. 6: 3, וַיִּשְׁלַח Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before ו , וַיִּשְׁלַח , though the vowel letter ו is occasionally written in the K'thibh, וַיִּשְׁלַח Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* וַיִּשְׁלַחוּן Cant. 1: 6, 3 *fem. plur.* וַיִּשְׁלַחוּן Job 19: 15, וַיִּשְׁלַחוּן Jer. 2: 19. The masculine form is sometimes substituted for the feminine, וַיִּשְׁלַחוּן Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106. a. *Kal infinitive.* Before ו , ו , ו , Hholem is shortened to Kamets Hhatuph, וַיִּשְׁלַח Gen. 2: 17, וַיִּשְׁלַח (Methegh by § 45. 2) Obad. ver. 11, וַיִּשְׁלַח Gen. 3: 5, וַיִּשְׁלַח Mal. 1: 7. Pattahh remains in the single example, וַיִּשְׁלַח Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, וַיִּשְׁלַח Deut. 29: 11, וַיִּשְׁלַח 2 Kin. 22: 19, וַיִּשְׁלַח Deut. 27: 4, rarely Kibbuts, וַיִּשְׁלַח Lev. 19: 9, 23: 22, sometimes Hhirik, וַיִּשְׁלַח Gen. 19: 33. 35 but וַיִּשְׁלַח Ruth 3: 4, וַיִּשְׁלַח Zech. 3: 1, וַיִּשְׁלַח 2 Sam. 1: 10, וַיִּשְׁלַח Neh. 8: 5, and occasionally Pattahh, וַיִּשְׁלַח

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ך is substituted for ה, נִתְּנָהּ Isa. 30: 19, הִתְּנָהּ Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, הִתְּנָהּ Ezek. 21: 29, Deut. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in הִתְּנָהּ Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְהָיָה, וְהָיָה Jer. 15: 15, but occasionally it takes Hhirik, וְהָיָה (with Daghesh-forfe euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes וְהָיָה Isa. 43: 26.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which a quiescent He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz.:

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghash-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, עָצַר for יָעָר ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where י is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, יָחַץ , יָחַץ , יָחַץ . Seghol accompanying א of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עָצַר , עָצַר .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in יָחַץ , apocopated future of יָחַץ , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and espec-

ally if it be preceded by the vowel Pattahh, will be Hhatheph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil, infinitives, future, imperative, and participle, **יַעֲמֹדוּ, עֲמֹדוּם**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhatheph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יָחִי, יִחְיֶה, יִחְיֶה**, and after Kamets Hhathuph it becomes Hhatheph Kamets as in the Hophal species, **יִחְמָד, יִחְמָדוּ**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ֶ) in the second feminine singular and the second and third masculine plural of the Kal future; (ֶ) becomes (ִ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ֶ) in the corresponding persons of the preterite and future Hophal, **יִחְמָדוּ, יִחְמָדוּ, יִחְמָדוּ**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יַעֲמֹדוּ** *yaam'dhū*, not **יַעֲמֹדוּ** *yaamdū*, § 22. a. In like manner the Kal imperative has **עֲמֹדוּ, עֲמֹדוּ** not **עֲמֹדוּ, עֲמֹדוּ**, showing that even in the perfect verb **קָטְלוּ, קָטְלוּ** were pronounced *kit'lī, kit'lū*, not *kitlī, kitlū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יִחְמָדוּ** for **יִחְמָדוּ**.

§ 110. 1. The verb **עָמַד** *to stand*, whose inflections are shown in Paradigm IV, may serve as a representative of

Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by פִּיץ *to be strong* in the same Paradigm.

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (א"ע) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶנָּה	תֵּאָכְלוּ	תֵּאָכְלֶנָּה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love*, אָחַז *to take hold*, אָסַף *to gather*.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (ְ) in one instance, נִחְיֶה Ezek. 23: 5. That of the Kal future *ō* has (וּ) in יִהְיֶה Prov. 10: 3, יִהְיֶה Ps. 29: 9. Three verbs with future *ō*, הָלַם, הָלַס, הָלַד have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, הִלָּדוּ Job 12: 14, הִלָּדוּ 2 Kin. 3: 25 but הִלָּדוּ Ex. 19: 21, 24; so with suffixes, יִהְיֶה לְךָ Ps. 141: 5, יִהְיֶה לְךָ Isa. 22: 19, נִחְיֶה Isa. 53: 2. יִתְפָּר has יִתְפָּרִי but יִתְפָּרֶה.

2. *a*. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, יֵאָכֵל, יֵאָסֵף, יֵאָחֵז, יֵאָמַר as well as יֵאָמַר, יֵאָסֵף, יֵאָחֵז; in a few with future *a*, § 110. 3, it takes Hholem, the (ְ) of the second syllable usually becoming (וּ) in pause, and in a few

instances without a pause accent, **יִאָכָד**, **יִאָכָד**, **יִאָכָד**, but **יִאָכָד**; in two verbs it becomes (.) after Vav conversive, **וַיִּאָכָד**, but with a pause accent **וַיִּאָכָד** or in the first verses of several chapters of Job: **וַיִּאָכָד**. Hholem in these verbs is probably modified from *ā*, so that **יִאָכָד** is for **יִאָכָד** from **יִאָכָד**, § 201. e.

b. As *ā* is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) a, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as *ā* has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances *ā* gives up its consonantal character after (.), which is then lengthened to (.), **מִיָּאָה** Mic. 4: 8. When thus quiescent after either Tsere or Hholem, *ā* is always omitted in the first person singular after the preformative *ā*, **אָחָד** Gen. 32: 5 for **אָחָד**, **אָחָד** Prov. 8: 17 for **אָחָד**, **אָחָד** Gen. 24: 33 for **אָחָד**, and occasionally in other persons, **הָיָה** Jer. 2: 36 for **הָיָה**; so **הָיָה** Deut. 33: 21, **הָיָה** Prov. 1: 10, **הָיָה** Ps. 104: 29, **הָיָה** 2 Sam. 19: 14, **הָיָה** 2 Sam. 20: 9, **הָיָה** 1 Sam. 28: 24; in a few instances the vowel letter *h* is substituted for it, **יִהְיֶה** Ezek. 42: 5 for **יִהְיֶה**, **יִהְיֶה** Neh. 2: 7, Ps. 42: 10.

c. A like quiescence or omission of *ā* occurs in **יִאָכָד** Num. 11: 25 Hi. fut. for **יִאָכָד**, **יִאָכָד** Ezek. 21: 33 Hi. inf. for **יִאָכָד**, **יִאָכָד** Job 32: 11 Hi. fut. for **יִאָכָד**, **יִאָכָד** Prov. 17: 4 Hi. part. for **יִאָכָד**, § 53. 2. a, **יִאָכָד** Job 35: 11 Pi. part. for **יִאָכָד**, § 53. 3, **יִאָכָד** 2 Sam. 22: 40 Pi. fut. for **יִאָכָד**, **יִאָכָד** 1 Sam. 15: 5 Hi. fut. for **יִאָכָד**, **יִאָכָד** Isa. 21: 14 Hi. pret. for **יִאָכָד**, **יִאָכָד** Isa. 13: 20 Pi. fut. for **יִאָכָד**, and after prefixes **לִאָכָד** for **לִאָכָד**, the Kal infinitive of **אָכָד** with the preposition *ל*, **לִאָכָד** Ezek. 23: 16 Pi. fut. with Vav conversive for **לִאָכָד**, **לִאָכָד** Zech. 11: 5 Hi. fut. with Vav conjunctive for **לִאָכָד**, **לִאָכָד** Eccles. 4: 14 Kal pass. part. with the article for **לִאָכָד**.

d. Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, **נִאָכָד** Num. 32: 30 for **נִאָכָד**, and five times in the Hiphil future, **אִיָּכָד** Jer. 46: 8 for **אִיָּכָד**, **אִיָּכָד** Hos. 11: 4 for **אִיָּכָד**, **אִיָּכָד** Neh. 13: 13 for **אִיָּכָד**, **אִיָּכָד** 1 Sam. 14: 24 abbreviated from **אִיָּכָד** for **אִיָּכָד**, **אִיָּכָד** 2 Sam. 20: 5 K'ri for **אִיָּכָד**.

e. *ā* draws the vowel to itself from the preformative in **הָאָכָד** Prov. 1: 22 Kal fut. for **הָאָכָד** in pause **הָאָכָד** Zech. 8: 17, Ps. 4: 3, § 60. 3. c. Some so explain **הָאָכָד** Job 20: 26, regarding it as a Kal future for **הָאָכָד** with the vowel attracted to the *ā* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, § 93. a, as **מָאָד** Nah. 2: 4, **הָיָה** Ps. 94: 20.

3. a. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as **הָיָה**, **הָיָה**, **הָיָה**, being rarely changed to Pattahh, as in **הָיָה** Prov. 20: 16, or Seghol, as **הָיָה** Num. 11: 16, **הָיָה** Job 33: 5. In the inflected imperative Seghol occurs

once instead of Hhirik, הִיָּסִיר Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, הִקְלִי־ Zeph. 3: 14 but הִקְלִי־ 1 s. 68: 5, הִרְבֵּי Jer. 2: 12 but הִרְבֵּי Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, הִרְבֵּי Isa. 44: 27. Ewald explains הִקְלִי־ Ex. 20: 5, 23: 24, Deut. 5: 9, and הִקְלִי־ Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (), הִקְלֵה Ezek. 16: 5, הִקְצֵהוּ Hos. 7: 4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, נִקְשָׁה, נִקְשָׁה, נִקְשָׁה but נִקְשָׁה נִקְשָׁה Ps. 89: 8, הִתְרַחֵם Judg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (). In הִרְרִיָּם 2 plur. pret., הִרִיָּה inf., הִרֵּה imper. of הִרָּה, the initial ה has () under the influence of the following ר; א receives () in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבָרְחָם, אֲבָרְחָם, אֲבָרְחָם, but commonly () in the imperative and infinitive, § 60. 3. *b.* אֲבָרְחָה imper., אֲבָרְחָה and אֲבָרְחָה inf., אֲבָרְחָה and אֲבָרְחָה inf., אֲבָרְחָה imper., אֲבָרְחָה inf. and imper. (but הִתְאַמֵּר Job 34: 18 with ה interrogative), אֲבָרְחָה (with ה, paragogic אֲבָרְחָה), and in a very few instances the long vowel (), § 60. 3. *c.* אֲבָרְחָה Ex. 16: 23 for אֲבָרְחָה, אֲבָרְחָה Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (), () or (). In a very few instances this correspondence is neglected; thus, in הִתְהַלֵּךְ 3 fem. fut. of הִלָּךְ *to go* (comp. הִתְהַלֵּךְ from הִתְהַלֵּךְ *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in הִתְהַלֵּךְ (once, viz., Hab. 1: 15 for הִתְהַלֵּךְ) and הִתְהַלֵּךְ Hiphil and Hophal preterites of הִלָּךְ *to go up*, and הִתְהַלֵּךְ (once, viz., Josh 7: 7 for הִתְהַלֵּךְ) Hi. pret. of הִלָּךְ *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms הִתְהַלֵּךְ, הִתְהַלֵּךְ, הִתְהַלֵּךְ, הִתְהַלֵּךְ from הִלָּךְ *to be*, and like forms from הִלָּךְ *to live*, are peculiar in having simple vocal Sh'va.

3. Where () or () are proper to the form these are frequently changed to () or () upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, רִאֲשָׁה 2 Kin. 5: 3, רִאֲשָׁה Ex. 4: 29, רִאֲשָׁה Ps. 27: 10, רִאֲשָׁה Josh. 2: 18; רִאֲשָׁה Isa. 59: 5, רִאֲשָׁה Judg. 16: 13; the Niphal, נִקְלָה 1 Kin. 10: 3, נִקְלָה Nah. 3: 11, נִקְלָה Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, **וַיִּשְׁמַע** Job 14: 19; **וַיִּשְׁמַע** Deut. 7: 24; **וַיִּשְׁמַע** Deut. 9: 3 (comp. **וַיִּשְׁמַע** Ps. 80: 6), **וַיִּשְׁמַע** Lev. 23: 30; **וַיִּשְׁמַע** Isa. 49: 26; **וַיִּשְׁמַע** Neh. 5: 16; **וַיִּשְׁמַע** Ezek. 30: 25; **וַיִּשְׁמַע** Isa. 43: 23; **וַיִּשְׁמַע** Jer. 17: 4; **וַיִּשְׁמַע** Deut. 1: 45; **וַיִּשְׁמַע** Ex. 15: 26; **וַיִּשְׁמַע** Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, **וַיִּשְׁמַע** 1 Sam. 17: 35; **וַיִּשְׁמַע** Ps. 50: 21; Neh. 10: 33; Ezek. 37: 2. The change from (**וַיִּשְׁמַע**) to (**וַיִּשְׁמַע**) after Vav conversive occurs once in the third person of the Hiphil preterite, **וַיִּשְׁמַע** Ps. 77: 2, but is not usual, e. g. **וַיִּשְׁמַע** . . . **וַיִּשְׁמַע** Lev. 27: 8. There is one instance of (**וַיִּשְׁמַע**) instead of (**וַיִּשְׁמַע**) in the Hiphil infinitive, **וַיִּשְׁמַע** Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, **וַיִּשְׁמַע**, **וַיִּשְׁמַע**, **וַיִּשְׁמַע**.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

אָרַם Hi. <i>to be red.</i>	*הָרַם K. <i>to injure, wound.</i>	הָמַל K. <i>to spare.</i>
אָרַר Ni. Hi. <i>to be illu-</i>	הָבֵא Ni. Hi. Ho. <i>to hide.</i>	הָמַס K. Ni. <i>to do vio-</i>
<i>trious.</i>	הָבַט K. <i>to beat off.</i>	<i>lence to.</i>
אָסַם Hi. <i>to close.</i>	הָבַר Hi. <i>to join together.</i>	הָמַיַן K. <i>to be leavened.</i>
*אָשַׁר K. <i>to shut.</i>	הָבַר K. <i>to gird.</i>	הָמַר K. <i>to ferment.</i>
אָלַה K. <i>to learn.</i>	הָבַל K. (not Ho.) <i>to</i>	הָמַח K. <i>to dedicate.</i>
אָפַר K. <i>to gird on.</i>	<i>cease.</i>	הָסַל K. <i>to devour.</i>
אָשַׁם K. Ni. (not Hi.)	הָבַט K. <i>to cut.</i>	הָסַם K. <i>to muzzle.</i>
<i>to be guilty.</i>	הָבַה K. (not Hi.) <i>to</i>	הָסַר K. Hi. <i>to lack.</i>
הָבַל K. Hi. <i>to be vain.</i>	<i>live.</i>	הָסַה Ni. <i>to cover.</i>
הָבַה K. Hi. <i>to meditate.</i>	הָבַם K. Hi. <i>to be wise.</i>	הָסַו K. Ni. <i>to be panic-</i>
הָבַה K. <i>to thrust.</i>	*הָבַט K. meaning doubt-	<i>struck.</i>
הָבַר K. Ni. <i>to honour.</i>	<i>ful.</i>	הָמַיַן K. <i>to delight.</i>
הָבַה K. Ni. <i>to be.</i>	הָבַר K. Ni. <i>to desire.</i>	הָמַר K. <i>to dig.</i>

הָפַח K. Hi. <i>to blush</i> .	הָחַם K. Ni. Hi. <i>to seal</i> .	הָפַל Hi. <i>to be presumptuous</i> .
הָפַשׁ K. Ni. <i>to search</i> .	הָחַק K. <i>to seize</i> .	
הָפַח K. (not Hi.) <i>to hew</i> .	הָחַר K. <i>to break through</i> .	הָפַשׁ K. Ni. <i>to pervert</i> .
† הָחַר K. Ni. <i>to investigate</i> .	הָחַב K. <i>to love, dote</i> .	הָחַר K. Hi. <i>to tithe</i> .
* הָחַר K. <i>to tremble</i> .	הָחַה K. <i>to put on as an ornament</i> .	הָחַם Ni. <i>to be burnt up</i> .
הָחַה K. <i>to take up</i> .	הָחַה Hi. <i>to gather much</i> .	הָחַה K. Hi. <i>to be removed</i> .
הָחַה Ni. <i>to be destined</i> .	הָחַר Ni. <i>to be wanting</i> .	הָחַר K. Ni. Hi. <i>to en-</i>
הָחַל Ho. <i>to be swaddled</i> .	הָחַר K. Ni. <i>to trouble</i> .	<i>treat</i> .

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

אָסַר <i>to bind</i> .	הָסַח <i>to trust</i> .	עָנָה <i>to wear</i> .
הָפַח <i>to turn</i> .	הָשַׁח <i>to withhold</i> .	הָסַר <i>to encircle</i> .
הָבַל <i>to take in pledge</i> .	הָשַׁח <i>to uncover</i> .	עָנָה <i>to conceal</i> .
הָבַשׁ <i>to bind</i> .	הָשַׁב <i>to think</i> .	הָסַר <i>to shut up, restrain</i> .
הָזַק <i>to be strong</i> .	הָשַׁח <i>to be dark</i> .	הָבַל <i>to supplant</i> .
הָזַח <i>to be sick</i> .	הָסַר <i>to pass over</i> .	הָסַח <i>to smoke</i> .
הָזַק <i>to divide</i> .	הָסַר <i>to help</i> .	הָסַר <i>to be rich</i> .

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

אָהַב 2 Chr. 19: 2, Pr. 15: 9, <i>to love</i> .	הָרַר Ezek. 26: 18, <i>to tremble</i> .
אָזַר Ps. 65: 7, <i>to gird</i> .	הָשַׁח Hi. part. <i>to be silent</i> .
אָסַח Ps. 47: 10, <i>to gather</i> .	הָחַח Jer. 49: 37, <i>to be dismayed</i> .
הָזַח Ps. 109: 23, <i>to go</i> .	הָסַר Eccl. 5: 8, <i>to serve</i> .
הָרַג 2 Kin. 10: 9, <i>to slay</i> .	הָסַר Jer. 15: 17, Ps. 149: 5, and
הָלַם Job 39: 4, Jer. 29: 8, <i>to dream</i> .	הָלַץ Ps. 5: 12, <i>to exult</i> .
הָלַח Job 20: 24, <i>to change, pierce</i> .	הָלַח Isa. 44: 7, <i>to set in order</i> .

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Dagshesh-forte in the first radical, הָחַסַּן, הָחַסַּר, Isa. 23: 18, הָחַסַּת (the retrocession of the accent by § 35. 1) Isa. 28: 27, הָחַסַּק Job 38: 24, הָחַסַּק Num.

* ἀπαξ λεγόμενον.

† Except Ps. 44: 22.

32: 17, **וַיִּתְּנָהּ** 2 Sam. 17: 23, which is in one instance expressed by the vowel letter **ו**, **וַיִּתְּנָהּ** Ex. 25: 31. The only exception is **וַיִּתְּנָהּ** (two accents explained by § 42. *a*) Ezek. 26: 15 for **וַיִּתְּנָהּ**; Baer's edition has **וַיִּתְּנָהּ**. According to some copies, which differ in this from the received text, Seghol likewise occurs in **וַיִּתְּנָהּ** Job 19: 7, **וַיִּתְּנָהּ** Ezek. 43: 18, **וַיִּתְּנָהּ** 1 Chron. 24: 3, **וַיִּתְּנָהּ** Lam. 2: 11. In Job 34: 31 **וַיִּתְּנָהּ** is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. **וַיִּתְּנָהּ** with He Interrogative, § 232. 4.

2. The initial **ו** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **וַיִּתְּנָהּ** Jer. 37: 12 for **וַיִּתְּנָהּ** Eccles. 5: 5, **וַיִּתְּנָהּ** 2 Sam. 19: 19, **וַיִּתְּנָהּ** Deut. 26: 12, **וַיִּתְּנָהּ** Neh. 10: 39, **וַיִּתְּנָהּ** 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, **וַיִּתְּנָהּ** Lam. 2: 11 for **וַיִּתְּנָהּ**, **וַיִּתְּנָהּ** Ezek. 26: 15.

§ 114. The letter **ו** resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, **וַיִּתְּנָהּ** Jon. 1: 5, **וַיִּתְּנָהּ** Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, **וַיִּתְּנָהּ** Deut. 19: 6, **וַיִּתְּנָהּ** 2 Sam. 7: 10, **וַיִּתְּנָהּ** Ps. 66: 12, except in certain forms of the verb **וַיִּתְּנָהּ** to see, viz., **וַיִּתְּנָהּ** Kal future with Vav conversive, shortened from **וַיִּתְּנָהּ**, **וַיִּתְּנָהּ** which alternates with **וַיִּתְּנָהּ** as Hiphil preterite, and once with Vav conversive preterite, **וַיִּתְּנָהּ** Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **וַיִּתְּנָהּ**, **וַיִּתְּנָהּ** Jer. 50: 34. In the Hophal species the participles **וַיִּתְּנָהּ** Isa. 14: 6, **וַיִּתְּנָהּ** Lev. 6: 14 take Kibbutz in the first syllable, but **וַיִּתְּנָהּ**, **וַיִּתְּנָהּ** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal **וַיִּתְּנָהּ** Gen. 44: 4, **וַיִּתְּנָהּ** Ps. 129: 86, except in one instance, **וַיִּתְּנָהּ** Ps. 7: 6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word § 60. 2. *a*.

§ 115. The verb **וַיִּתְּנָהּ** reduplicates its last instead of its second radical in the Pual, **וַיִּתְּנָהּ**; **וַיִּתְּנָהּ** reduplicates its last syllable, **וַיִּתְּנָהּ** Lam. 2: 11, § 92. *a*.

וַיִּתְּנָהּ is a secondary root, based upon the Hiphil of **וַיִּתְּנָהּ**. See **וַיִּתְּנָהּ** verbs.

For the peculiar forms of **וַיִּתְּנָהּ** and **וַיִּתְּנָהּ** see the **וַיִּתְּנָהּ** verbs, **וַיִּתְּנָהּ** and **וַיִּתְּנָהּ**.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal,

and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural רָאָה for רָאָה ; תִּתְּנֶנּוּ for תִּתְּנֶנּוּ .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, פָּתַח for פָּתַח .

4. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, פָּתַח , פָּתַח .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of פָּתַח , (Paradigm V.) which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר , the Kal future and imperative commonly have Hholem; but the following take Pattahh, רָאָה *to be long*, רָאָה *to kneel*, רָאָה *to be dried or desolate*, רָאָה *to tremble*, רָאָה *to reproach*, *to*

winter, חָרַבְתִּי to *sharpen*, קָלַב (קָרַב) to *be sweet*, קָרַב to *come near*, חָרַב to *cover*; נָצַח to *tear in pieces*, has either Hholem or Pattahh; חָלַשׁ to *plough* has fut. *ō*, to *be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם to *roar*, and רָחַם to *love*, have Hholem, נָצַח to *curse*, נָצַל to *trespass*, and נָצַל to *do*, have either Pattahh or Hholem; the future of נָצַח to *grasp*, is נֶאֱחָז or נֶאֱחָזוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אֶחָדָה Prov. 4: 6, נֶאֱחָזוּ 2 Kin. 10: 14, אֶנְעִתְקָם 2 Sam. 22: 43, נֶאֱחָזוּ Isa. 45: 11, נֶאֱחָזוּ Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּפְחֹלְנָה Ezek. 7: 27, תִּשְׁפֹּלְנָה Prov. 6: 27, תִּפְחֹלְנָה Ezek. 16: 6, תִּשְׁפֹּלְנָה Hos. 4: 13, but Tsere occasionally in pause, תִּפְחֹלְנָה Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָחַב Gen. 27: 9, אָחַבְתָּ Deut. 15: 16; infinitive וְאָחַב 1 Sam. 7: 8, אָחַב Jer. 15: 3, with Makkeph, אָחַבְתָּ 1 Kin. 5: 20; Niphal infinitive, אֶחָבָה Ex. 17: 10, with suffixes, אֶחָבָהּ 2 Chron. 16: 7, 8, with prefixed ל, אֶחָבָהּ Judg. 11: 25, אֶחָבָהּ 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אֶחָבָהּ Ezek. 14: 3 (a like substitution of א for ה occurring once in the Hiphil preterite: אֶחָבָהּ Isa. 63: 3); future אֶחָבָהּ Ex. 14: 14, with Vav conversive, אֶחָבָהּ Job 7: 5, אֶחָבָהּ Ex. 32: 1, אֶחָבָהּ Judg. 6: 34, אֶחָבָהּ Ex. 9: 15, אֶחָבָהּ Num. 22: 25, or with the accent on the penult, אֶחָבָהּ Ex. 17: 8, אֶחָבָהּ Gen. 41: 8; imperative, אֶחָבָהּ 1 Sam. 18: 17, or with the accent thrown back, אֶחָבָהּ Gen. 13: 9; Hiphil infinitive, אֶחָבָהּ 1 Sam. 27: 12, אֶחָבָהּ Gen. 21: 16, אֶחָבָהּ Deut. 7: 2, apocopated future, אֶחָבָהּ 1 Sam. 2: 10, אֶחָבָהּ Deut. 9: 26, אֶחָבָהּ Ps. 12: 4, with Vav conversive, אֶחָבָהּ 1 Kin. 22: 54, אֶחָבָהּ Zech. 11: 8; imperative, אֶחָבָהּ Ex. 28: 1, with Makkeph, אֶחָבָהּ Ps. 81: 11, אֶחָבָהּ 2 Sam. 20: 4, אֶחָבָהּ Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, אֶחָבָהּ Job 13: 21, אֶחָבָהּ Ps. 69: 24, though not always, אֶחָבָהּ Lev. 8: 3. Hophal infinitive, אֶחָבָהּ 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, אֶחָבָהּ Lev. 5: 22, אֶחָבָהּ Hos. 9: 2, אֶחָבָהּ Gen. 39: 14, אֶחָבָהּ Ps. 104: 26, אֶחָבָהּ 74: 10, אֶחָבָהּ Gen. 39: 4, אֶחָבָהּ Dan. 2: 1, אֶחָבָהּ 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, אֶחָבָהּ Isa. 1: 15, אֶחָבָהּ (fem. form for אֶחָבָהּ, § 61. 5) 1 Sam. 16: 15 but אֶחָבָהּ Isa. 30: 18, אֶחָבָהּ Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, אֶחָבָהּ Mal. 3: 19, אֶחָבָהּ Ps. 103: 13, אֶחָבָהּ Isa. 6: 12, אֶחָבָהּ Deut. 20: 7, אֶחָבָהּ Gen. 24: 1 (אֶחָבָהּ rarely occurs except in pause), אֶחָבָהּ Isa. 25: 11, and more rarely still in the imperative, אֶחָבָהּ Ezek. 37: 17, and future אֶחָבָהּ Prov. 14: 10, אֶחָבָהּ Dan. 1: 8.

2. אֶחָבָהּ, which has Kamets in pause, אֶחָבָהּ, but most commonly Tsere before suffixes, אֶחָבָהּ, exhibits the peculiar forms, אֶחָבָהּ

1 Sam. 12: 13 שְׁאֵלָתִי; 1 Sam. 1: 20, שְׁאֵלָתִי; Judg. 13: 6, שְׁאֵלָתִי;
1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָהָלָה Hos. 9: 10, אָהָלָה Ruth 3: 13, אָהָלָה Am. 2: 4, אָהָלָה (by § 61. 1) Isa. 30: 12, אָהָלָה Deut. 20: 2 (the alternate form being אָהָלָה Josh. 22: 16), אָהָלָה Ex. 30: 18, אָהָלָה Ezek. 8: 6, and sometimes is changed to Pattahh, אָהָלָה Isa. 57: 13, אָהָלָה Ezek. 20: 27, אָהָלָה Hos. 5: 2, אָהָלָה Deut. 10: 15, אָהָלָה Jer. 31: 12, or with simple Sh'va under the guttural, אָהָלָה Ps. 68: 8, אָהָלָה 2 Chron. 26: 19. In אָהָלָה Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragodic imperative takes the form אָהָלָה Isa. 7: 11, comp. אָהָלָה, אָהָלָה Dan. 9: 19, אָהָלָה Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, אָהָלָה Josh. 9: 6, and once before ה, אָהָלָה Job 6: 22; when the first radical is א it becomes Seghol, אָהָלָה Ps. 31: 24, אָהָלָה Cant. 2: 15; in other cases it is changed to Pattahh, אָהָלָה Isa. 14: 31, אָהָלָה Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֶ), in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָהָלָה Ruth 3: 15, אָהָלָה Ezek. 16: 33, אָהָלָה y'thā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in אָהָלָה Gen. 21: 6; in אָהָלָה Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11, 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, אָהָלָה and אָהָלָה.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of אָהָלָה, e. g. אָהָלָה Num. 6: 23, אָהָלָה Gen. 27: 27.

§ 121. 1. Upon the omission of Daghes-sh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ז, but rarely before ה or ח. The previous vowel remains short in אָהָלָה to terrify, אָהָלָה to provoke, אָהָלָה to be few, אָהָלָה to shake, and אָהָלָה to cry. It is sometimes lengthened, though not always, in אָהָלָה to make plain, אָהָלָה to commit adultery, אָהָלָה to despise, אָהָלָה to reject, אָהָלָה to ask; אָהָלָה to consume, אָהָלָה to sweep away by a tempest, אָהָלָה to abhor; אָהָלָה to affright, אָהָלָה to be dim, אָהָלָה to lead. It is also lengthened in אָהָלָה to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are אָהָלָה Pi. inf. Judg. 5: 8, אָהָלָה Pu. pret. Ezek. 21: 18, אָהָלָה Pu. pret. Ps. 36: 13, אָהָלָה Job 9: 30, the first two of which may, however, be regarded as nouns. Daghes-sh-forte is retained and the vowel consequently remains short in אָהָלָה Ezek. 16: 4, אָהָלָה Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, אָהָלָה Job 15: 18, אָהָלָה Jer. 12: 10,

though it is in two instances changed to Seghol, אָחַרָּהּ Judg. 5: 28, יִתְחַנֵּן Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, יִתְחַנֵּן Ezek. 5: 13, יִתְחַנֵּן Num. 23: 19, יִתְחַנֵּן Num. 8: 7.

§ 122. 1. תִּשְׁלַן and תִּשְׁלַן are Piel forms with the third radical reduplicated in place of the second; תִּשְׁלַן doubles the second syllable; and תִּשְׁלַן Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. תִּשְׁלַן and תִּשְׁלַן have two forms of the Piel, תִּשְׁלַן and תִּשְׁלַן, § 92. *b*.; and תִּשְׁלַן two forms of the Hithpael, תִּשְׁלַן and תִּשְׁלַן Jer. 46: 7, 8; תִּשְׁלַן Isa. 52: 5, follows the analogy of the latter; תִּשְׁלַן Eccl. 12: 5, is sometimes derived from תִּשְׁלַן to *despise*, as if it were for תִּשְׁלַן; such a form would however be unexampled. The vowels show it to be the Hiphil future of תִּשְׁלַן or rather תִּשְׁלַן to *flourish* or *blossom*, the *ש* being inserted as a vowel letter, § 11. 1. *a*, תִּשְׁלַן Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). תִּשְׁלַן Ezra 10: 16 is an anomalous infinitive from תִּשְׁלַן, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, תִּשְׁלַן.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. תִּשְׁלַן or תִּשְׁלַן.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, תִּשְׁלַן, תִּשְׁלַן.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְתָּ, שְׁלַחְתָּ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שְׁלַחְתְּ.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְתְּ *shālakhāt* instead of *shālā^hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Dagheshe-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. a.

6. There is no occasion in these verbs for the application of the rule requiring the omission of Dagheshe-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שְׁלַחְ to *send* (Paradigm VI). The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ו, § 91. b, is given in the paradigm, וְשַׁלַּח being in actual use.

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh except שְׁלַחְ Gen. 43: 16; in one instance the K'thibh inserts ו, וְשַׁלַּח Jer. 5: 7, where the

K'ri is אָפֵּל. The vowel *a* is retained before suffixes, remaining short in אָפֵּל Am. 9: 1, but usually lengthened to Kamets, אָפֵּל 2 Chron. 21: 17, אָפֵּל Gen. 23: 11. It is also retained in pause before paragogic הָ, אָפֵּל Ps. 77: 2, אָפֵּל Dan. 9: 19; elsewhere it is rejected אָפֵּל 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, אָפֵּל Job 32: 10, אָפֵּל Gen. 43: 8. Hhirik appears in אָפֵּל Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic הָ, and suffixes, אָפֵּל 1 Chron. 29: 18, אָפֵּל Prov. 3: 3.

2. The Kal infinitive construct mostly has *o*, אָפֵּל Jon. 2: 1, אָפֵּל Num. 17: 28, אָפֵּל Isa. 54: 9, rarely *a*, אָפֵּל Isa. 58: 9, אָפֵּל Num. 20: 3, אָפֵּל 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, אָפֵּל Zeph. 3: 11; so sometimes before suffixes, אָפֵּל 2 Sam. 15: 12, אָפֵּל Neh. 1: 4, אָפֵּל Josh. 6: 5, but more commonly Hhirik, אָפֵּל Am. 1: 13, אָפֵּל Num. 35: 19, אָפֵּל Neh. 8: 5, rarely Pattahh, אָפֵּל Ezek. 25: 6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָפֵּל to shut, אָפֵּל to say, אָפֵּל to honour, אָפֵּל to grow pale, אָפֵּל to shake, אָפֵּל to be rich, אָפֵּל to entreat, אָפֵּל to slip away, אָפֵּל to press, אָפֵּל to drink or be drunken. The following have Pattahh or Hholem, אָפֵּל to decree, אָפֵּל to vow, אָפֵּל fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אָפֵּל Esth. 2: 8, אָפֵּל Isa. 51: 14, future, אָפֵּל Ps. 9: 19, אָפֵּל Job 17: 3, imperative, even in pause, אָפֵּל. Piel: preterite, אָפֵּל Lev. 14: 8, אָפֵּל 2 Chron. 34: 4, infin. constr., אָפֵּל Hab. 1: 13, אָפֵּל Lam. 2: 8, future, אָפֵּל Job 16: 13, אָפֵּל 2 Kin. 8: 12, אָפֵּל Deut. 7: 5, imperative, אָפֵּל Ex. 4: 23. Hiphil: apocopated future, אָפֵּל 2 Kin. 18: 30, fut. with Vav consecutive, אָפֵּל Judg. 4: 23, fem. plur., אָפֵּל Ps. 119: 171, imperative, אָפֵּל Ps. 86: 2, and even in pause, אָפֵּל 1 Kin. 22: 12. Hithpael: אָפֵּל Prov. 17: 14, אָפֵּל Dan. 11: 40, אָפֵּל Ps. 106: 47; this species sometimes has Kamets in its pausal forms, אָפֵּל Josh. 9: 13, אָפֵּל Ps. 107: 27. On the other hand, the absolute infinitives: Piel, אָפֵּל Deut. 22: 7, Hiphil, אָפֵּל Isa. 7: 11, Hophal, אָפֵּל Ezek. 16: 4. Participles: Kal, אָפֵּל Deut. 28: 52, but occasionally in the construct state with Pattahh, אָפֵּל Ps. 94: 9, אָפֵּל Isa. 51: 15, אָפֵּל Isa. 42: 5, אָפֵּל Lev. 11: 7, Piel, אָפֵּל 1 Kin. 3: 3, Hithpael, אָפֵּל 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. אָפֵּל Deut. 15: 18, fut. אָפֵּל Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., אָפֵּל Job 6: 26, and one before a grave suffix אָפֵּל Ezek. 21: 29, comp. fut. אָפֵּל Isa. 35: 4; אָפֵּל 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

2. In verbs with final **ר** Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, **שָׁבַר** Ps. 76: 4, **שָׁבַר** Ex. 9: 25, **הִתְחַבֵּר** Prov. 25: 6, **הִתְחַבֵּר** Ps. 93: 1, **הִתְחַבֵּר** Gen. 22: 14, **הִתְחַבֵּר** Gen. 10: 19, **הִתְחַבֵּר** Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, **הָבַר** (in pause, **הָבַר**) and **פָּבַר**.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, **שָׁבַעְתָּ** Ruth 2: 8, **שָׁבַעְתָּ** Ezek. 16: 28, **הִשָּׁבַעְתָּ** Esth. 4: 14, **הִשָּׁבַעְתָּ** Ezek. 16: 4, scarcely ever simple Sh'va, **לְבַחְתָּ** 1 Kin. 14: 3, **שָׁבַחְתָּ** Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in **לְבַחְתָּ** Gen. 30: 15, and **נִבְחַחְתָּ** Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, **שָׁבַעְתְּ** Gen. 4: 23 for **שָׁבַעְתְּ**.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, **רָגַעְתָּ** Num. 24: 11, **רָגַעְתָּ** Prov. 25: 17, but also in the first plural of the preterite, **שָׁבַעְתֶּם** Ps. 44: 18 (**שָׁבַעְתֶּם** ver. 21), Isa. 59: 12, Ps. 35: 25, 2 Sam. 21: 6, Ps. 132: 6; **ר** retains simple Sh'va before all personal terminations and suffixes, **אֶבְרָחָם** Judg. 4: 20, **אֶבְרָחָם** Mal. 1: 7, **אֶבְרָחָם** Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, **אֶבְרָחָם** Isa. 27: 4, **לְבַחְתָּ** Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending **וּר**, **הִשָּׁבַעְתְּ** Ezek. 24: 26; **וּרְגַעְתְּ** Ezek. 16: 50 for **וּרְגַעְתְּ** perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In **נִשְׁקָה** Am. 8: 8 K'thibh for **נִשְׁקָה** the guttural **ו** is elided, § 53. 3.

PE NUN (נִ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, **נָשַׁב** becomes **נָשַׁב**, written **נָשַׁב**, so **נָשַׁב** for **נָשַׁב** for **הִנָּשַׁב**. In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, **הִנָּשַׁב** for **הִנָּשַׁב**.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, נָּ for נָּ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ן ; thus, נָּן for נָּן (by § 63. 2. *a*), the primary form being נָּ .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. *ἐγγράφω*, *ἐμβάλλω*, *συστρέφω*.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נָּ *to approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָּ *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָּ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָּ has Pattahh in one instance before Makkeph, נָּן Judg. 16: 5.

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָּן Num. 34: 18, נָּן 2 Kin. 4: 24, נָּן Gen. 24: 48, נָּן Ex. 15: 2. It is, however, always assimilated in נָּן the Niphal preterite of נָּן *to repent*, and occasionally in נָּן *to descend*, e. g. נָּן Jer. 21: 13, נָּן Prov. 17: 10, נָּן Ps. 38: 3 but נָּן *ibid.*, נָּן Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָּן Isa. 58: 3, נָּן Ps. 68: 3, נָּן Jer. 3: 5, נָּן Deut. 33: 9 (and occasionally elsewhere), נָּן Job 40: 24, נָּן Isa. 29: 1, נָּן Ezek. 22: 20, נָּן (for נָּן) Num. 5: 22, נָּן (for נָּן with Daghesh-forte separative, § 24. 5) Isa. 33: 1, נָּן Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָּ 2 Sam. 1: 15 (once before Makkeph, נָּן Gen. 19: 9, in plural נָּן 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נָּן Josh. 3: 9,

1 Sam. 14: 38), **שֶׁלֶם** Ex. 3: 5, **שָׁלַם** Job 1: 11, **שָׁלַם** Deut. 2: 24, **שָׁלַם** Ezek. 37: 9, **שָׁלַם** Gen. 27: 26, though it is occasionally retained, **שָׁלַם** 2 Kin. 19: 29, **שָׁלַם** Ps. 10: 12, or by a variant orthography, **שָׁלַם** Ps. 4: 7 but always elsewhere **שָׁלַם**. In imperatives with **ו**, and in Lamedh He verbs which have **ו** in the imperative, Nun is invariably retained, **שָׁלַם** Prov. 17: 14, **שָׁלַם** Ps. 24: 14, **שָׁלַם** Num. 31: 2, **שָׁלַם** Ps. 58: 7, **שָׁלַם** Gen. 30: 27, **שָׁלַם** Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: **שָׁלַם** (with suffix, **שָׁלַמְתִּי**) from **שָׁלַם** **שָׁלַם** from **שָׁלַם** (twice) and **שָׁלַם** from **שָׁלַם** (once) and **שָׁלַם** from **שָׁלַם** has **שָׁלַם** (by § 60. 3. c), with the preposition **לְ**, **שָׁלַם** by § 57. 2. (3), once **שָׁלַם** (§ 53. 3) Job 41: 17, once without the feminine ending, **שָׁלַם** Ps. 89: 10, and twice **שָׁלַם**; **שָׁלַם** has commonly **שָׁלַם** (for **שָׁלַם**), with suffixes **שָׁלַמְתִּי**, but **שָׁלַם** Num. 20: 21, and **שָׁלַם** Gen. 38: 9.

5. The absolute infinitive Niphal appears in the two forms **שָׁלַם** Jer. 32: 4, and **שָׁלַם** Judg. 20: 39.

6. The **ו** of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, **שָׁלַם** Ezek. 5: 13, **שָׁלַם** Ezek. 37: 10, Jer. 23: 13, **שָׁלַם** Num. 24: 7, Dan. 11: 14, **שָׁלַם** Isa. 52: 5.

§ 132. 1. The last radical of **שָׁלַם** is assimilated in the Niphal as well as in the Kal species, **שָׁלַם** Lev. 26: 25. The final Nun of other verbs remains without assimilation, **שָׁלַם**, **שָׁלַם**. In 2 Sam. 22: 41 **שָׁלַם** is for **שָׁלַם** which is found in the parallel passage Ps. 18: 41. **שָׁלַם** 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (**שָׁלַם**) prolonged by reduplication, which is the case with some other short words, e. g. **שָׁלַם** from **שָׁלַם** for **שָׁלַם**; others regard it as the infinitive **שָׁלַם** with the 3 fem. plur. suffix or with **ו** paragogic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. **שָׁלַם** is the imper. with parag. **ו**, except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending **שָׁלַם** instead of **שָׁלַם**, comp. **שָׁלַם** Gen. 46: 3.

2. The peculiarities of Pe Nun verbs are shared by **שָׁלַם** to take, whose first radical is assimilated or rejected in the same manner as **נ**, Kal inf. const. **שָׁלַם** (with prep. **לְ**, **שָׁלַמְתִּי**, to be distinguished from **שָׁלַם** 2 fem. sing. pret.), once **שָׁלַם** (by § 60. 3. c) 2 Kin. 12: 9, with suffixes **שָׁלַמְתִּי**, fut. **שָׁלַם**, imper. **שָׁלַם**, rarely **שָׁלַם**, **שָׁלַם**, Hoph. fut. **שָׁלַם**, but Niph. pret. **שָׁלַם**. In Hos. 11: 3 **שָׁלַם** is the masculine infinitive with the suffix for **שָׁלַם**; the same form occurs without a suffix, **שָׁלַם** Ezek. 17: 5, or this may be explained with Gesenius as a preterite for **שָׁלַם**.

3. In Isa. 64: 5 **שָׁלַם** has the form of a Hiphil future from **שָׁלַם**, but the sense shows it to be from **שָׁלַם** for **שָׁלַם**, Daghesch-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, **סָבַב** for **סָבַבְבָּ**, **סָבַב** for **סָבַבְבָּ** § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a pretonic Kamets, § 82. 1, as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus **סָבַב**, **סָבַבְבָּ**, **סָבַבְבָּ**; **הִסְבִּיב**, **הִסְבִּיבְבָּ**; **הִסְבִּיבְבָּ**, **הִסְבִּיבְבָּ**.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִסְבֹּב becomes יִסֹּב with *i* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִסְבֹּב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִסְבֹּר for יִסְבֹּר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יִסֹּב. The three possible forms of this tense are consequently יִסְבֹּב, יִסֹּב and יִסְבֹּר.

In the Niphal preterite נִסְבַּב becomes by contraction נִסֵּב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִסְבַּר for נִסְבַּר; in other cases Hhirik is lengthened to Tsere, נִסְבַּר for נִסְבַּר, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נִסֵּב. The forms of this tense are, therefore, נִסְבַּב, נִסְבַּר, נִסֵּב.

In the Hiphil and Hophal species the vowels of the prefixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הִסְבִּיב for הִסְבִּיב or הִסֵּב for הִסְבִּיב, הִסֵּב (Kibbutz before the doubled letter by § 61. 5) or הִסְבִּיב for הִסְבִּיב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appear-

ance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, **יִצְחָה**; **יִצְחָה**; **יִצְחָה** (comp. **יִצְחָה**, **יִצְחָה**) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, **יִצְחָה**; **יִצְחָה** (comp. **יִצְחָה**, **יִצְחָה**).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Dagghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, **יִצְחָה**, **יִצְחָה**.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (י) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, **יִצְחָה**, **יִצְחָה**; **יִצְחָה**, **יִצְחָה**.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, **יִצְחָה**, **יִצְחָה**.

§ 137. The Piel, Pual, and Hithpael sometimes pre-

Gen. 11: 7 K. fut. for נִבְּלָה, נִבְּלָה Isa. 19: 3 Ni. pret. for נִבְּלָה or נִבְּלָה, נִבְּלָה Ezek. 41: 7 Ni. fut. for נִבְּלָה; נִבְּלָה Judg. 5: 5 according to Gesenius for נִבְּלָה Ni. pret. of נִבְּלָה to shake, according to others K. pret. of נִבְּלָה to flow; נִבְּלָה Ezek. 36: 3 for נִבְּלָה (Ewald) from נִבְּלָה to enter, or for נִבְּלָה Ni. fut. of נִבְּלָה to go up, נִבְּלָה Ezek. 7: 24 Ni. pret. for נִבְּלָה, נִבְּלָה Cant. 1: 6 Ni. pret. for נִבְּלָה. Once instead of doubling the last radical י is inserted, נִבְּלָה Prov. 26: 7 for נִבְּלָה, comp. נִבְּלָה Ezr. 10: 16 for נִבְּלָה; or it may be for נִבְּלָה from נִבְּלָה § 174. 1.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, נִבְּלָה, נִבְּלָה (Kamets before י which cannot be doubled), נִבְּלָה, נִבְּלָה, נִבְּלָה (the vowel remaining long before י), נִבְּלָה (Pattalhh instead of compound Sh'va on account of the following guttural, § 60. 3. c), נִבְּלָה, once with *u*, נִבְּלָה Mic. 2: 4; with *e* in the future, נִבְּלָה, נִבְּלָה, נִבְּלָה. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, נִבְּלָה, נִבְּלָה; other cases are rare and exceptional, נִבְּלָה, נִבְּלָה, נִבְּלָה, נִבְּלָה which is first plur. pret. for נִבְּלָה not third plur. for נִבְּלָה (Ewald), § 54, 3; נִבְּלָה Dent. 32: 41, נִבְּלָה Isa. 44: 16; נִבְּלָה Ps. 116: 6 have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, נִבְּלָה from נִבְּלָה, נִבְּלָה from נִבְּלָה, נִבְּלָה from נִבְּלָה, נִבְּלָה from נִבְּלָה; נִבְּלָה Gen. 43: 29, Isa. 30: 19, from נִבְּלָה, נִבְּלָה Lev. 26: 15 from נִבְּלָה, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, נִבְּלָה Prov. 8: 29 for נִבְּלָה ver. 27, נִבְּלָה Isa. 33: 1 for נִבְּלָה, נִבְּלָה Ezek. 14: 8 for נִבְּלָה, נִבְּלָה Lam. 1: 8 for נִבְּלָה Hi. pret. of נִבְּלָה, נִבְּלָה Hab. 2: 17 for נִבְּלָה Hi. fut. of נִבְּלָה with 3 fem. plur. suf., נִבְּלָה 2 Sam. 22: 43 in a few editions for נִבְּלָה. Nun is once inserted before the suffix in place of doubling the radical, נִבְּלָה Num. 23: 13 for נִבְּלָה.

§ 142. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

נִבְּלָה to curse.	נִבְּלָה to cry.	נִבְּלָה to make a nest.
נִבְּלָה to plunder.	נִבְּלָה to smite, break.	נִבְּלָה to cut off.
נִבְּלָה to purify.	נִבְּלָה to take away the heart.	נִבְּלָה to be many.
נִבְּלָה to grope.		נִבְּלָה to be tender.
נִבְּלָה to refine.	נִבְּלָה to lick.	נִבְּלָה to harrow.
נִבְּלָה to warm.	נִבְּלָה to feel, to grope.	נִבְּלָה to rule.
נִבְּלָה to divide.	נִבְּלָה to leap.	נִבְּלָה to sharpen.
נִבְּלָה to be broken.	נִבְּלָה to judge, to intercede.	נִבְּלָה to be perfect.
נִבְּלָה to cover		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַר to burn.	מָרַח to linger.	שָׁנַע to sport, delight.
כָּרַר to dance.	סָכַךְ to excite.	שָׁרַךְ to run.
לָרַח to be mad.	צָפַח to chirp.	הָפַח to mock.

3. The following insert Hholem after the first radical, viz.:

אָנַח to complain.	נָזַח to fly.	רָנַע to break.
בָּלַח to mix.	נָסַח to lift up.	שָׁחַח to sink.
מָקַח to empty.	סָפַח to occupy the thresh-	שָׁלַח to spoil.
גָּדַח to cut.	hold.	שָׁחַח to be desolate or
פָּחַח to sweep away.	צָחַח to bind.	amazed.
הָפַח to be still.	קָטַח to cut off.	הָפַח to beat.
תָּחַח to break loose.	קָטַח to gather.	

4. The following employ two forms, commonly in different senses, viz.:

גָּלַגַּל and גִּלְגַּל to roll.	עָנַן to gather clouds, עִנְיָן to prac-
הָעֵל to praise, הוֹעֵל to make mad.	tise sorcery.
הָעֵל to profane, הוֹעֵל to wound.	פִּירַח to burst, פָּרַחַר to shake to pieces.
הָעֵן to make gracious, הוֹעֵן to be	קָלַח to curse, קָלַחַל to whet.
gracious.	רָצַץ and רוֹצֵץ to crush.
מָעַל to speak, מוֹעַל to mow.	שָׂדַח and שִׂדַּח to treat with violence.
סָבַב to change, סִבְבַּב to surround.	

5. The following use different forms in different species, viz.:

חָקַח Pi. to decree, Pu. חָקַח.	רָנַח Pi. to shout, Hith. הִתְרַנֵּן.*
מָדַח Pi. to measure, Hith. הִתְמַדַּח.	רָשַׁח Pi. to break, Pu. רָשַׁח.
מָרַח Pi. to make bitter, Hith. הִתְמַרַּח.	שָׁנַח Pi. to inculcate, Hith. הִתְשַׁנֵּן
סָלַח Pi. to exalt, Hith. הִתְשַׁלַּח.	to pierce.
עָלַח Pi. to maltreat, Hith. הִתְעַלַּח	
and הִתְעַלַּח,	

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁנַע Isa. 11: 8; Infinitive, לְחַרְחַר Prov. 26: 21, הִתְחַרְחַח Ex. 12: 39; Future, אֶשְׁתַּנֵּעַ Ps. 119: 47, אֶשְׁתַּנֵּעַ Ps. 94: 19; Imperative, הִתְשַׁנֵּעַ Isa. 29: 9; Participle, מְחַרְחֵחַ Gen. 27: 12, מְתַלַּח Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִידַר Nah. 3: 17, עִיֵּל Lam. 1: 12, the future אֶשְׁתַּנֵּעַ Isa. 66: 12, and the participles, מְגִלְגֵּל Isa. 9: 4, מְחַלַּל Isa. 53: 5.

* מְהַרְוֵן Ps. 78: 65 is not from רִוַּח (Gesenius) but from רָנַח, see Alexander in loc.

2. הִתְפַּלֵּל 2 Sam. 22: 7 is contracted for הִתְפַּלֵּל Ps. 18: 27; in regard to הִתְפַּלֵּל in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to הִתְפַּלֵּל Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

3. הִתְפַּלֵּל and הִתְפַּלֵּל . The prefixed ה remains in the Hiphil future of פָּלַל , e. g. הִתְפַּלֵּל , הִתְפַּלֵּל , הִתְפַּלֵּל and in the derivative nouns הִתְפַּלֵּל , הִתְפַּלֵּל , whence these forms are in the lexicons referred to the secondary root פָּלַל .

PE YODH (״ע) VERBS.

§ 144. In quiescent verbs one of the original radicals is א , י or ע , which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also (with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or ע enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָבֵן, הָבֵן and are quite distinct from the quiescent verbs ה' in which ה always represents a vowel, e. g. הָבֵן, הָבֵן.

§ 145. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, הָבֵן, הָבֵן, הָבֵן. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הָבֵן, הָבֵן, הָבֵן.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. הָבֵן; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, הָבֵן, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. c, e. g. הָבֵן; in a few instances Hhirik is preserved by giving Daghesth-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, הָבֵן, הָבֵן.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. a, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, הָבֵן, הָבֵן.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, הָבֵן, הָבֵן, in the infinitive, future, and imperative, where it is doubled by Daghesth-forte, it retains its consonantal character, הָבֵן, הָבֵן.

2. In the Hiphil Vav quiesces in Hholem, הָבֵן, הָבֵן; a few verbs have Yodh quiescing in Tsere, הָבֵן, הָבֵן; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, *הִצִּיחַ*, *הִצִּיחַ*.

3. In the Hophal Vav quiesces in Shurek, *הִשָּׁחַח*, *הִשָּׁחַח*; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, *הִשָּׁחַח*.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. *נָחַם*, *נָחַם*), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 147. The inflections of Pe Yodh verbs may be represented by those of *יָשַׁב* *to sit* or *dwelt*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of *יָבֵשׁ* *to be dry*.

REMARKS ON PE YODH VERBS.

§ 148. 1. The following verbs retain Yodh in the Kal future, *viz.*:

<i>יָבֵשׁ</i> <i>to be dry.</i>	<i>יָפַח</i> <i>to be poured.</i>	<i>יָרָא</i> <i>to fear.</i>
<i>יָצַע</i> <i>to toil.</i>	<i>יָצַח</i> <i>to appoint.</i>	<i>יָרָה</i> <i>to cast.</i>
<i>יָחַר</i> <i>to delay.</i>	<i>יָעָה</i> <i>to be weary.</i>	<i>יָרַשׁ</i> <i>to possess.</i>
<i>יָחַח</i> <i>to oppress.</i>	<i>יָעַץ</i> <i>to counsel.</i>	<i>יָשַׁם</i> <i>to put.</i>
<i>יָחַק</i> <i>to suck.</i>	<i>יָפָה</i> <i>to be beautiful.</i>	<i>יָשַׁן</i> <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent *יָשַׁח*, *יָרָא*, *יָשַׁח*, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, *יָרָא* from *יָרָה* and *יָשַׁח* from *יָשַׁח*, § 45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

<i>יָדַע</i> <i>to know.</i>	* <i>יָבַר</i> <i>to bear.</i>	<i>יָבַח</i> <i>to be dislocated.</i>
<i>יָחַד</i> <i>to be joined.</i>	* <i>יָצַח</i> <i>to go out.</i>	* <i>יָבַד</i> <i>to go down.</i>
<i>יָחַם</i> <i>to conceive.</i>	<i>יָצַח</i> <i>to be straitened.</i>	* <i>יָשַׁב</i> <i>to sit, dwelt.</i>

The second syllable has Pattahh in תָּלַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, תִּלְדֶּנָּה, תִּלְדֶּנָּה; תִּלְדֶּנָּה has Seghol after the analogy of Lamedh Aleph verbs; רִישְׁבָּנָה (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יִרְדֶּנָּה Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesth-forte in the second radical, viz.: יָכַר *to chastise, instruct*, יָצַר *to burn*. In תִּרְדֶּה Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יִרְדֶּנָּה Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָיִב *to be good fut.* יִיטֵב, once יִיטֵב Nah. 3: 8; יָצַק *to pour* יִצַּק, once יִצַּק 1 Kin. 22: 35; יָצַר *to form*, יָצַר and יִצַּר, once יִצַּר Isa. 10: 16, and תִּרְדֶּה Deut. 32: 22; יָעַץ *to awake*, יָעַץ once יִעַץ 1 Kin. 3: 15; יָקָר *to be precious*, יִקָּר and יִקָּר, or with a vowel letter for e, יִקָּר; יָשַׁב *to be desolate*, יִשָּׁב once יִשָּׁב Ezek. 6: 6; יָשַׁר *to be right*, יִשָּׁר, once יִשָּׁר (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יִשָּׁר Isa. 40: 30 for יִשָּׁר.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, וְיָבִיחַ, וְיָבִיחַ, וְיָבִיחַ. Pattahh in the ultimate becomes Seghol in וְיָצַר, וְיָצַר (with a postpositive accent) Gen. 2: 7, 19, וְיָשַׁב Gen. 50: 26; but וְיָיִב, וְיָיִב, וְיָיִב, only once before a monosyllable, § 35. 1, וְיָיִב Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form וְיָצַק, unless the following word begins with an accented syllable, e. g. וְיָצַק Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, וְיָבִיחַ Ruth 4: 1, וְיָבִיחַ Ps. 139: 1, וְיָבִיחַ Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: יָבֵשׁ and with a feminine ending יָבֵשׁתִּי, יָבֵשׁתִּי, יָבֵשׁתִּי with suf. יָבֵשׁתִּי, once with prep. לְיָבֵשׁ 2 Chron. 31: 7, Daghesth conservative after י, § 14. a; יָרָא, § 87, once יָרָא Josh. 22: 25 and with prep. לְיָרָא 1 Sam. 18: 29 from יָרָא once יָרָא 2 Chron. 26: 15 from יָרָא, יָרָא.

2. Infinitives without Yodh: יָבֵשׁ (with suf. יָבֵשׁתִּי) Ex. 2: 4, and without the feminine termination יָבֵשׁ, יָבֵשׁ (with suf. יָבֵשׁתִּי) and יָבֵשׁ, once לָרָא 1 Sam. 4: 19, § 54. 2. יָצַק (with suf. יָצַקתִּי), יָצַקתִּי (with suf. יָצַקתִּי), once יָצַק Gen. 46: 3, יָשַׁב (with suf. יָשַׁבְתִּי), יָשַׁבְתִּי (with suf. יָשַׁבְתִּי) once יָשַׁב Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive יָבֵשׁ Jer. 42: 10, which is usually explained to be for יָבֵשׁ; it may, however, be derived from the Ayin Vav verb יָבֵשׁ.

3. Imperatives with Yodh: יָבֵשׁ, יָבֵשׁ, יָבֵשׁ. Without Yodh: יָבֵשׁ (with ה parag. יָבֵשׁ Prov. 24: 14), יָבֵשׁ (with ה parag. יָבֵשׁ; for יָבֵשׁ Hos. 4: 18, see § 92. a), יָבֵשׁ (יָבֵשׁ, fem. plur. יָבֵשׁתִּי Cant. 3: 11), יָבֵשׁ (יָבֵשׁ, twice יָבֵשׁ Judg. 5: 13, יָבֵשׁ and יָבֵשׁ).

§ 150. 1. The Niphal of **נָחַם** has *ū* instead of *ō*, **נָחַם** Zeph. 3: 18, **נָחַם** Lam. 1: 4; **נָחַם** 1 Chron. 3: 5, 20: 8 has *ū* followed by Daghesh. **נָחַם**, which according to Gesenius is from **נָחַם**, has *ī*; Ewald assumes the root to be **נָחַם**, and refers to it likewise the Kal future and the Hiphil ascribed to **נָחַם**, § 148. 3. and § 151. 4. In that case the Daghesh in **נָחַם** Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh **נָחַם** 2 Sam. 14: 30 will be unexplained. **נָחַם** Ps. 9: 17 is not the Niphal preterite or participle of **נָחַם**, but the Kal participle of **נָחַם**.

2. Yodh appears in the Niphal future of two verbs instead of Vav, **נָחַם** Gen. 8: 12, 1 Sam. 13: 8 K'ri, **נָחַם** Ex. 19: 13. In the first person singular *ā* always has Hhirik, **נָחַם**, **נָחַם**, **נָחַם**, **נָחַם**, **נָחַם**.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: **נָחַם** to be good, **נָחַם** to howl, **נָחַם** to go to the right, **נָחַם** to change, **נָחַם** to suck. Yodh is likewise found in **נָחַם** Judg. 16: 26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, **נָחַם** Hos. 7: 12, **נָחַם** Prov. 4: 25, **נָחַם** Ps. 5: 9 K'ri (K'thibh **נָחַם**, comp. Isa. 45: 2 K'thibh **נָחַם**, K'ri **נָחַם**), **נָחַם** Gen. 8: 17 K'ri (K'thibh **נָחַם**), **נָחַם** 1 Chron. 12: 2.

2. In **נָחַם** Job 24: 21 (elsewhere **נָחַם** and **נָחַם** (once **נָחַם** Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in **נָחַם** Isa. 52: 5, **נָחַם** Neh. 11: 17, Ps. 28, 7, **נָחַם** 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, **נָחַם**, **נָחַם**, **נָחַם**, and once the vowel Tsere is dropped before a suffix, **נָחַם** Ex. 2: 9 for **נָחַם**.

3. Vav consecutive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, **נָחַם**, **נָחַם**, **נָחַם**, **נָחַם**; but with a pause accent: **נָחַם** Ruth 2: 14.

4. The following verbs insert Daghesh in the second radical in the Hiphil, viz.: **נָחַם** to set, place, **נָחַם** to spread, **נָחַם** to pour, except: **נָחַם** 2 Kin. 4: 5 K'ri (K'thibh **נָחַם**), **נָחַם** to burn, except **נָחַם** 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of *ū* followed by Daghesh, **נָחַם** Ex. 10: 24, **נָחַם** Isa. 14: 11, Esth. 4: 3, **נָחַם** Isa. 28: 16, **נָחַם** Job 11: 15 and a few of Hholem, **נָחַם** Lev. 4: 23, 28, **נָחַם** Prov. 11: 25 for **נָחַם** from **נָחַם**. The construct infinitive: **נָחַם** Ezr. 3: 11, and with the feminine termination **נָחַם** Ezek. 16: 4, **נָחַם** Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, **נָחַם** Judg. 19: 11 for **נָחַם**. Hhirik occurs with the second radical of **נָחַם** and **נָחַם** in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. **נָחַם**, **נָחַם**, **נָחַם**.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive, נִבְּטֶהוּ Nah. 1: 4 for נִבְּטֶהוּ, נִבְּטֶהוּ Lam. 3: 33, נִבְּטֶהוּ Lam. 3: 53, נִבְּטֶהוּ 2 Chron. 32: 30 K'ri (K'thibh וירשם).

3. Three verbs have Vav in the Hithpael, הִתְנַבֵּט, הִתְנַבֵּט, הִתְנַבֵּט; ה is assimilated to the following ו and contracted with it in הִתְנַבֵּט Ezek. 23: 48 for הִתְנַבֵּט a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְנַבֵּט Ex. 2: 4 for הִתְנַבֵּט Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 153. 1. הָלַךְ and הָלַךְ. הָלַךְ to go in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. הָלַךְ, with suf. הָלַךְ rarely הָלַךְ; fut. הָלַךְ (once with the vowel letter י for ē, הָלַךְ Mic. 1: 8, fem. pl. הָלַכְהוּ, occasionally in poetry הָלַכְהוּ (3 fem. sing. הָלַכְהוּ); imper. הָלַךְ (with הָ, parag. הָלַךְ, or without the vowel letter הָ, fem. pl. הָלַכְהוּ and הָלַכְהוּ) once הָלַכְהוּ Jer. 51: 50. Hiphil: הָלַכְהוּ once in the imper. הָלַכְהוּ Ex. 2: 9, and once in the participle הָלַכְהוּ Zech. 3: 7 for הָלַכְהוּ, § 94. e.

2. הָלַךְ to gather and הָלַךְ to add are liable to be confounded in certain forms. In the Hiphil future of הָלַךְ, ḥ is twice represented by the vowel letter א, הָלַכְהוּ 1 Sam. 18: 29. הָלַכְהוּ Ex. 5: 7; הָלַכְהוּ drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, הָלַכְהוּ 2 Sam. 6: 1, הָלַכְהוּ Ps. 104: 29, הָלַכְהוּ Mic. 4: 6, הָלַכְהוּ 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of הָלַךְ when joined with the negative particle אֵל is accented on the penult, אֵל-הָלַכְהוּ Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אֵל-הָלַכְהוּ Prov. 30: 6.

3. הָלַכְהוּ Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for הָלַכְהוּ from הָלַכְהוּ to dwell, though Ewald derives it from הָלַכְהוּ to return, as if for הָלַכְהוּ, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הָלַכְהוּ Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for הָלַכְהוּ; but Maurer and Knobel read it הָלַכְהוּ and assume a root הָלַכְהוּ synonymous with הָלַכְהוּ". Alexander in loc.

הָלַכְהוּ Ps. 16: 5, see § 90.

AYIN VAV (ו') AND AYIN YODH (י') VERBS.

§ 154. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz.:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a

heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hith-pael of two, § 163. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§ 155. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָם where \bar{a} , which arises from blending \bar{a} with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָח for מָחַת, בָּשׁ for בָּשָׂה, רָב for רָבַח. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָם, מָח for מָחַת, בָּשׁ for בָּשָׂה, רָב for רָבַח, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הָקִים for הָקִים, הָקִים for הָקִים, הָקִים for הָקִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קִים, רִיב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , יָקִים, רָיַב, comp. יָסֵב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of \imath occurs, which, with the accompanying or preceding a , forms \bar{o} , § 57. 2. (5), קִים ($k\bar{o}m = k\bar{a}um$) for קָיִם; יָקִים for יָקִים, the prefix usually taking the simplest of the long vowels \bar{a} ; יָקִים for יָקִים.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (י) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (יֵ) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pre-tonic vowel of the first syllable, *תִּקְוִינָה*, *הִקְוִינָה*, *נִקְוִינָה*. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו, e. g. *נִקְוִינָה*.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 66. 1. (2) *b*, thus *קָשַׁב*, *קָשְׁבָה*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *וַקָּשַׁב*, *וַקָּשְׁבָה*.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. *עָוְוָה*, or as י, e. g. *קָוִים*.

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. *קָוִים*, Pu. *קָוִים*, Hith. *הִתְקָוִים*.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which ו is softened, with the antecedent *a*, *קָוִים* for *קָוִים*, § 82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. *בָּבִלָּל*, Pu. *בָּבִלָּל*.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 157. The inflections of Ayin Vav verbs are shown in those of *קָוִים* to stand or rise, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by *רָיב* to contend.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. הָיָה, נָתַח; so likewise in the following guttural verbs and forms, אָנַח *to expire*, יָצַח Isa. 29: 22, יָצַח Isa. 42: 11, אָנַח *to be an enemy*, עָנַח 1 Sam. 18: 9 K'ri (K'thibh עָנַח Jer. 4: 31, which are confined to the Kal species, and in רָנַח *to be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, בָּו Zech. 4: 10, נָח Isa. 44: 18 but נָח Lev. 14: 42. It has Tsere in נָח *to die*, נָח Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but נָח Jer. 50: 3, and Hholem in אָרַח *to shine*, אָרַח *to be ashamed*, נָח *to be good*, § 82. 1. *a*, and in בָּאָה Jer. 27: 18, elsewhere אָרַח Isa. 1: 6, Ps. 58: 4, elsewhere אָרַח. Hhirik once occurs instead of Pattahh in the second person plural, אָרַח Mal. 3: 20. The following participles have Tsere, מָנַח, מָנַח, מָנַח; the following have Hholem, מָנַח, מָנַח, מָנַח 2 Kin. 16: 7 (comp. קִימִיחָה Ex. 32: 25 in the Samaritan copy), elsewhere מָנַח, מָנַח Jer. 4: 31 if from מָנַח and not from מָנַח.

3. The vowel letter א is written for *ā*, § 11. 1. *a*, once in the preterite, אָחַס Hos. 10: 14, and occasionally in the participle, אָחַס Judg. 4: 21, אָחַס Prov. 24: 7, אָחַס 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, אָחַס *despising* Ezek. 16: 57, 28: 24, 26, to be distinguished from אָחַס *rowing* Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted ה, אָחַס Zech. 14: 10 for אָחַס; the ancient versions favour the assumption, that אָחַס Ps. 22: 17 is in like manner for אָחַס *piercing*, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. אָחַס Lev. 18: 28, אָחַס Gen. 26: 22, אָחַס Gen. 40: 15, אָחַס Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, אָחַס Obad. ver. 16, אָחַס Am. 3: 15, אָחַס Isa. 11: 2, אָחַס Isa. 7: 19 but אָחַס ibid., אָחַס Zech. 5: 4, אָחַס ibid., where the feminine ending is ה, instead of ה,; so in the passive participle, אָחַס Isa. 59: 5 for אָחַס.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, בָּוֹח, בָּוֹח Judg. 3: 25, בָּוֹח and בָּוֹח Isa. 7: 2, elsewhere בָּוֹח, בָּוֹח Isa. 30: 2, which is not from בָּוֹח, בָּוֹח Josh. 2: 16, else-

where טָנַח, and with suff. רוֹחֵם Ezek. 10: 17, גִּלִּי Ps. 71: 6, which is not the participle from גָּלַח (Gesenius), גִּלִּי *my breaking forth*, i. e. the cause of it Ps. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, בּוֹשׁ, בֹּא, אֹרֵר Isa. 60: 1, טָהַר Mic. 4: 10, הִזְשֵׁר Mic. 4: 13. With paragogic ה, קִיבְּהָ, קִיבְּהָ or טִיבְּהָ. Examples of the feminine plural, לְקַנְּהָ, לְקַנְּהָ, טִיבְּהָ.

3. The following futures have Hholem, רָבֹא, רָדֹן Gen. 6: 3, elsewhere רָדִין Ps. 80: 19, רָחֹם and רָחֹם where the Hhirik of the perfect paradigm is lengthened to Tere under the preformative. Examples of the feminine plural: תִּבְּרֶנָּה, תִּבְּרֶנָּה, תִּבְּרֶנָּה and Zech. 1: 17 תִּבְּרֶנָּה (in Baer's edition without Daghes), תִּבְּרֶנָּה and תִּבְּרֶנָּה Ezek. 13: 19 (Baer no Daghes). The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future. אֶצְרֶנָּה, אֶצְרֶנָּה, אֶצְרֶנָּה Ezek. 4: 12, with Daghes euphonic in the א and י which Baer omits. Apocopated future: קָמָה, קָמָה and קָמָה with the accent thrown back to the penult יִקָּם. Future with Vav consecutive: וְקָמָה (in pause וְקָמָה), וְקָמָה, וְקָמָה, וְקָמָה; the last vowel is changed to Pattahh before a final guttural, וְקָמָה, וְקָמָה, and sometimes before ר or after an initial guttural וְקָמָה but וְקָמָה *he was weary*, וְקָמָה *he flew*; the vowel of the preformative is likewise changed to Pattahh in וְקָמָה Job 31: 5, וְקָמָה 1 Sam. 14: 32, וְקָמָה 1 Sam. 15: 19 but וְקָמָה 1 Sam. 25: 14.

§ 160. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, יָדָה Job 33: 13 (יָדָה Lam. 3: 58), בָּרָה Dan. 9: 2 (בָּרָה Ps. 139: 2) Jer. 16: 16; בָּרָה Dan. 10: 1 has been variously explained as 3 pers. preterite, imperative or infinitive.

2. The following verbs have י in the Kal future and imperative, בִּין *to understand*, בָּרַח (once בָּרַח Mic. 4: 10) *to break forth*, גִּיל (once גִּיל Prov. 23: 24 K'thibh) *to exult*, דָּן (once דָּן Gen. 6: 3) *to judge*, לָן *to lodge*, רִיב *to contend*, שָׂה *to muse*, שָׂה (once שָׂה Ex. 4: 11) *to put*, שָׂה (once שָׂה Isa. 35: 1) *to rejoice*, שָׂה (once שָׂה Job 33: 27) *to sing*, שָׂה *to place*; חָוַל or חָוַל *to twist, writhe*, has both Yodh and Vav. To these are to be added לָרַח Jer. 4: 3, Hos. 10: 12, רִיחַ Ps. 71: 12 K'thibh, K'ri רִיחַ as always elsewhere; רָצַח *to urge*, רָצַח *to flourish*, רָצַח *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they

3. Hiphil future inflected: תְּהִיְיָ, תְּהִיְיָ, feminine plural תְּהִיְיָ, תְּהִיְיָ. With Nun paragoric and suffixes: תְּהִיְיָ, תְּהִיְיָ. Apocopated future: תְּהִיְיָ, תְּהִיְיָ, תְּהִיְיָ, תְּהִיְיָ. With Vav consecutive: תְּהִיְיָ, תְּהִיְיָ, תְּהִיְיָ, תְּהִיְיָ, and תְּהִיְיָ, if the last radical be a guttural, תְּהִיְיָ, תְּהִיְיָ, תְּהִיְיָ, or שׁ, תְּהִיְיָ.

once נִקְבֵּי־א and once נִקְבֵּי־א; upon the reception of a suffix the vowel is restored to its original length, נִקְבֵּי־אָ, נִקְבֵּי־אָה, נִקְבֵּי־אָם.

4. Hiphil infinitive absolute: הִקְבִּיחַ, הִקְבִּיחַ, הִקְבִּיחַ once הִקְבִּיחַ Jer. 44: 25; construct, הִקְבִּיחַ, הִקְבִּיחַ, הִקְבִּיחַ, הִקְבִּיחַ, with suffix הִקְבִּיחִי הִקְבִּיחֶיךָ הִקְבִּיחָם, הִקְבִּיחֶיךָ הִקְבִּיחָם and once with a feminine termination הִקְבִּיחֶיךָ Isa. 30: 28.

5. In a few instances *û* is found in the Hophal before Daghesh-forte or Sh'va, הִקְבִּיחַ Zech. 5: 11, מִקְבֵּחַ Ezek. 41: 9, 11 but הִקְבִּיחַ Lam. 5: 5, and in some editions הִקְבִּיחַ 2 Sam. 23: 1, הִקְבִּיחַ Job 41: 1, הִקְבִּיחַ 2 Sam. 21: 9, though others read הִקְבִּיחַ, הִקְבִּיחַ, הִקְבִּיחַ.

§ 163. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: הִקְבִּיחַ to render liable, מִקְבֵּחַ to do wickedly, הִקְבִּיחַ to blind, הִקְבִּיחַ to pervert, הִקְבִּיחַ to cry for help, הִקְבִּיחַ Josh. 9: 12, הִקְבִּיחַ Josh. 9: 4; so also הִקְבִּיחַ fut. הִקְבִּיחַ and הִקְבִּיחַ, הִקְבִּיחַ fut. הִקְבִּיחַ, which have quiescent Vav in other species, and הִקְבִּיחַ, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, מִקְבֵּחַ to sustain, מִקְבֵּחַ Isa. 14: 23, מִקְבֵּחַ Isa. 22: 17, מִקְבֵּחַ Hab. 2: 7, מִקְבֵּחַ Job 16: 12 but מִקְבֵּחַ Jer. 23: 29, מִקְבֵּחַ Num. 24: 17 and מִקְבֵּחַ Isa. 22: 5, מִקְבֵּחַ Isa. 17: 11; מִקְבֵּחַ Isa. 15: 5 is for מִקְבֵּחַ, § 57. 1; מִקְבֵּחַ Job 39: 3 is perhaps for מִקְבֵּחַ from מִקְבֵּחַ, comp. מִקְבֵּחַ Ps. 139: 8 for מִקְבֵּחַ, § 88, though Gesenius conjectures that it is an erroneous reading for מִקְבֵּחַ from מִקְבֵּחַ. The only Hithpael formed by a like reduplication is מִקְבֵּחַ Esth. 4: 4, elsewhere מִקְבֵּחַ.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: מִקְבֵּחַ, מִקְבֵּחַ, מִקְבֵּחַ, מִקְבֵּחַ. Hholem is changed to *û* before the doubled letter in the contracted form, מִקְבֵּחַ Job 31: 15 for מִקְבֵּחַ, § 61. 3. Fürst explains מִקְבֵּחַ Isa. 64: 6 as in like manner for מִקְבֵּחַ, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. מִקְבֵּחַ Am. 5: 11 is probably a variant orthography for מִקְבֵּחַ, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מִקְבֵּחַ Eccles. 1: 15, מִקְבֵּחַ Jer. 22: 14. Reduplicated biliteral, מִקְבֵּחַ 1 Kin. 20: 27. The third radical reduplicated, מִקְבֵּחַ to be born, מִקְבֵּחַ Ezek. 28: 13, Ps. 37: 23, מִקְבֵּחַ Ps. 75: 11 and מִקְבֵּחַ Neh. 9: 5, מִקְבֵּחַ Isa. 16: 10, מִקְבֵּחַ Job 26: 11, מִקְבֵּחַ Ezek. 38: 8.

5. מִקְבֵּחַ Jer. 25: 34 is an anomalous preterite from מִקְבֵּחַ to scatter, with מ prefixed and inflected after the analogy of Niphal; some copies have the noun מִקְבֵּחַ your dispersions.

In מִקְבֵּחַ Ezek. 36: 11 for מִקְבֵּחַ from מִקְבֵּחַ, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb מִקְבֵּחַ, e. g. מִקְבֵּחַ. On the other hand, in מִקְבֵּחַ Ex. 2: 9 from מִקְבֵּחַ, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (ל') VERBS.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, לֵאמֹר, אֵלֶיךָ.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), אָמַרְתָּ, אָמַרְתִּי, אָמַרְתֶּם. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, אָמַרְתָּ for אָמַרְתָּ, אָמַרְתִּי for אָמַרְתִּי; so likewise in the Kal future and imperative, where א as a guttural requires a, אָמַרְתָּ for אָמַרְתָּ, אָמַרְתִּי for אָמַרְתִּי. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, אָמַרְתָּ, אָמַרְתִּי.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel e before syllabic affixes: thus, in the first and second persons of the preterites of the derivative species in Tseré, אָמַרְתָּ, אָמַרְתִּי, in the feminine plurals of all the futures and imperatives in Seghol, אָמַרְתֶּן, אָמַרְתֵּן.

a. This e may arise from the diphthongal preferences of א, § 60. 1. a (5), or it may be borrowed from the corresponding forms of ה' verbs, between which and א' verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by אָמַרְתָּ *to find*; the Piel and Hithpaél, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *יָרָאָה* (but *יָרָאָהֶם* Josh. 4: 24), *יָצִיאָה*, *יָצִיאָהֶם*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *יָצִיאָה* Job 1: 21 for *יָצִיאָהֶם*, *יָצִיאָה* Num. 11: 11, *יָצִיאָה* Judg. 4: 19, *יָצִיאָה* Job 32: 18, *יָצִיאָה* 1 Sam. 25: 8 for *יָצִיאָהֶם*: fut. *יָצִיאָה* and *יָצִיאָהֶם*; *יָצִיאָה* Deut. 28: 57 part. fem. sing. for *יָצִיאָהֶם*; *יָצִיאָה* Job 41: 17 for *יָצִיאָהֶם* const. inf. with prep. and suf. from *יָצִיאָה*. Niph. pret. *יָצִיאָהֶם* Josh. 2: 16, *יָצִיאָהֶם* Lev. 11: 43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *יָצִיאָה* Gen. 20: 6 for *יָצִיאָהֶם* 1 Kin. 12: 12 for *יָצִיאָהֶם*, *יָצִיאָה* 2 Kin. 13: 6, *יָצִיאָה* Jer. 32: 35, *יָצִיאָה* Ps. 141: 5, *יָצִיאָה* Ps. 55: 16, *יָצִיאָה* 1 Kin. 21: 29, Mic. 1: 15, *יָצִיאָה* 2 Sam. 5: 2, and in three other passages; *יָצִיאָה* Ruth 3: 15 is Hiph. imper. fem. for *יָצִיאָהֶם*, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), *יָצִיאָה* Ps. 139: 20 for *יָצִיאָהֶם*, *יָצִיאָה* Jer. 10: 5 for *יָצִיאָהֶם* imp. for *יָצִיאָהֶם*, *יָצִיאָה* Eccles. 10: 5 Kal part. fem. for *יָצִיאָהֶם* 1 Sam. 14: 33 for *יָצִיאָהֶם*; *יָצִיאָה* Neh. 6: 8 Kal part. with suf. for *יָצִיאָהֶם* Ezek. 47: 8 for *יָצִיאָהֶם*; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in *יָצִיאָה* Ex. 2: 20 Kal imp. for *יָצִיאָהֶם* and *יָצִיאָהֶם* Cant. 3: 11 for *יָצִיאָהֶם* from *יָצִיאָה*.

4. Final *א* resumes its consonantal character upon the addition of suffixes *יָצִיאָהֶם*, receiving (־) before *ה*, *כ*, and *ב*, in consequence of which a previous Tsere or Sh'va is converted into Pattalh, § 60. 1, *יָצִיאָהֶם*, *יָצִיאָהֶם*, *יָצִיאָהֶם* Pi. inf., *יָצִיאָהֶם* Kal inf. for *יָצִיאָהֶם*, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *יָצִיאָהֶם*, *יָצִיאָהֶם* Ps. 41: 5, *יָצִיאָהֶם* 1 Sam. 28: 15, but *יָצִיאָהֶם* Isa. 56: 12. Tsere is rejected *יָצִיאָהֶם* Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause: *יָצִיאָהֶם* Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for *א*, *יָצִיאָה* Ps. 60: 4 for *יָצִיאָהֶם*, *יָצִיאָה* Jer. 19: 11 for *יָצִיאָהֶם*, *יָצִיאָה* Ps. 4: 7 for *יָצִיאָהֶם*, § 3. 1. *a*, *יָצִיאָה* Jer. 49: 10 for *יָצִיאָהֶם*, *יָצִיאָה* 1 Kin. 22: 25, 2 Kin. 7: 12 for *יָצִיאָהֶם*, *יָצִיאָה* Job 8: 21 for *יָצִיאָהֶם*.

2. Sometimes *א* remains, but the vowels are those of ל"ה forms, *יָצִיאָה* Ps. 119: 101 for *יָצִיאָהֶם*, *יָצִיאָה* Eccl. 8: 12, 9: 18, Isa. 65: 20 for *יָצִיאָהֶם* 1 Sam. 22: 2, Isa. 24: 2, *יָצִיאָה* Eccl. 7: 26, *יָצִיאָה* 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for *יָצִיאָהֶם*, *יָצִיאָה* Ps. 143: 3 for *יָצִיאָהֶם*, *יָצִיאָה* Jer. 51: 34 for *יָצִיאָהֶם* 2 Kin. 2: 21 for *יָצִיאָהֶם*, *יָצִיאָה* Jer. 51: 9 for *יָצִיאָהֶם*, *יָצִיאָה* Job 39: 24 for *יָצִיאָהֶם* Deut. 28: 59 Hiph. pret. for *יָצִיאָהֶם* Ps. 135: 7 Hiph. part. const. for *יָצִיאָהֶם* from *יָצִיאָה*; to which may be added *יָצִיאָהֶם* Ezek. 23: 49, *יָצִיאָהֶם* Jer. 50: 20, with *י* inserted as in ל"ה verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, מַלְכָּה Ezek. 28: 16 for מַלְכָּה 1 Sam. 6: 10, מַלְכָּה Ezek. 39: 26, מַלְכָּה 1 Sam. 25: 33 for מַלְכָּה, מַלְכָּה Ruth 2: 9 for מַלְכָּה Gen. 23: 6 for מַלְכָּה, מַלְכָּה Job 5: 18 for מַלְכָּה comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, מַלְכָּה Jer. 25: 27 is 2 pl. imp. of מַלְכָּה Ps. 32: 1 for מַלְכָּה Jer. 26: 9 for מַלְכָּה 1 Sam. 10: 6, מַלְכָּה 1 Sam. 10: 13, מַלְכָּה 2 Sam. 3: 8, מַלְכָּה Isa. 29: 7 for מַלְכָּה; מַלְכָּה Ezek. 8: 3 is by some interpreters thought to be for מַלְכָּה *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending הָ, § 86. *b.* in מַלְכָּה Ex. 5: 16 for מַלְכָּה, מַלְכָּה Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, מַלְכָּה Gen. 33: 11 Hoph. from מַלְכָּה, מַלְכָּה Ps. 118: 23 (מַלְכָּה Deut. 30: 11 is the feminine participle), to which the customary ending הָ is further added in מַלְכָּה 2 Sam. 1: 26, מַלְכָּה Josh. 6: 17 for מַלְכָּה.

2. A feminine termination הָ, הָ, or as in ל"ה verbs הָ, is occasionally added to the construct infinitive, e. g. Kal, מַלְכָּה, מַלְכָּה, מַלְכָּה from מַלְכָּה *to meet*, distinguished from מַלְכָּה and מַלְכָּה Judg. 8: 1 from מַלְכָּה *to call*, מַלְכָּה and מַלְכָּה never מַלְכָּה מַלְכָּה Prov. 8: 13, with suf. מַלְכָּה Ezek. 33: 12. Niphal, מַלְכָּה Zech. 13: 4. Piel, מַלְכָּה and מַלְכָּה 2 Sam. 21: 2; מַלְכָּה Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by prefixing מַ.

3. There are two examples of the Niphal infinitive absolute, מַלְכָּה 2 Sam. 1: 6 and מַלְכָּה Ex. 22: 3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: מַלְכָּה, מַלְכָּה, מַלְכָּה. Hiphil inf. abs.: מַלְכָּה, מַלְכָּה.

4. The Hiphil future with Vav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs, מַלְכָּה, מַלְכָּה, מַלְכָּה, מַלְכָּה and מַלְכָּה, once מַלְכָּה Ezek. 40: 3, and once מַלְכָּה Neh. 8: 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, מַלְכָּה Num. 23: 24 but מַלְכָּה Ezek. 29: 15, so מַלְכָּה, מַלְכָּה, מַלְכָּה; more rarely in the preterite, מַלְכָּה.

§ 169. 1. The following are the only Pual forms which occur. Pret.: מַלְכָּה, מַלְכָּה, מַלְכָּה. Fut.: מַלְכָּה. Part.: מַלְכָּה, מַלְכָּה, מַלְכָּה, with suf. מַלְכָּה.

2. The following are the only Hophal forms: Pret.: מַלְכָּה, מַלְכָּה, מַלְכָּה. Fut.: מַלְכָּה, מַלְכָּה. Part.: מַלְכָּה, מַלְכָּה.

3. For the anomalous forms, מַלְכָּה Deut. 33: 16, מַלְכָּה Job 22: 21, מַלְכָּה 1 Sam. 25: 34 (K'thibh מַלְכָּה), see § 88 (sing. 3 fem.).

LAMEDH HE (ל"ה) VERBS.

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. בָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ě*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed ה, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending הִי.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where הִי, occurring in all the species, is best explained by assuming י to be radical (comp. רָאָה Ezek. 28: 17 as an alternate of רָאָה) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁפַח Job 3: 25, the reduplicated forms of three verbs, נָאֵץ, נָאֵץ, נָאֵץ, and the peculiar form, הָאֵץ Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הָאֵץ for הָאֵץ. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic *ě*) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes *ě* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particularly in prolonged or pausal forms, הָאֵץ, הָאֵץ, הָאֵץ; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלִי for גָּלִי, תִּגְלִי for תִּגְלִי; so in the preterite 3 fem., which in these verbs retains the primary characteristic הָ, § 86. *b*, תִּגְלִי for תִּגְלִי, to which is further appended the softened ending הָ, thus תִּגְלִי, in pause תִּגְלִי.

a. The הָ of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as תִּגְלִי, תִּגְלִי, תִּגְלִי, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the הָ as hardened from הָ, תִּגְלִי for תִּגְלִי, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant הָ could be exchanged for הָ, and that הָ in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, תִּגְלִי, תִּגְלִי, תִּגְלִי.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. תִּגְלִי, תִּגְלִי, from תִּגְלִי, תִּגְלִי from תִּגְלִי, תִּגְלִי from תִּגְלִי. The preterite 3 fem. takes its simple form, e. g. תִּגְלִי or תִּגְלִי, and in pause תִּגְלִי.

§ 172. The Lamedh He verbs will be represented in Paradigm XII by תִּגְלִי to *uncover, reveal*, which is used in all the species.

SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel הָ is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-

Ps. 77: 4, which is very rare in these verbs, but perhaps displaces the final vowel in אָשַׁלְתָּ Ps. 119: 117, and the Hithpael, אֶשְׁתַּלֵּחַ Isa. 41: 23. In a few instances ׀ is restored as a quiescent before suffixes, הִשְׁתַּחֲוִי Hos 6: 2, הִשְׁתַּחֲוִי 1 Kin. 20: 35, רָבַצְתִּיךָ Ps. 140: 10 K'ri, אֶפְתָּחֶם Deut. 32: 26. Examples of the feminine plural: הִתְבַּלְּתֶינָה, הִתְבַּלְּתִּינָה, וְהִתְבַּלְּתִּינָה, וְהִתְבַּלְּתִּינָה, וְהִתְבַּלְּתִּינָה Mic. 7: 10.

[illegible]

5. The passive participle drops the final **י** צִיָּבָה Job 15: 22 for צִיָּבָה, Job 41: 25 for צִיָּבָה, and fem. plur. נִצְיָבוֹת Isa. 3: 16 K'thivh (K'ri צִיָּבוֹת), 1 Sam. 25: 18 K'thivh.

§ 175. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hirik, though the former is more frequent, נָפְלִי, נָפְלִיתָ and נָפְלִיָה, נָפְלִיתָ and נָפְלִיָה, נָפְלִיָה and נָפְלִיָה, נָפְלִיָה and נָפְלִיָה.

2. Examples of the infinitive absolute: הִנָּחָה, נָקְדָה, נִקְדָּה. Construct: הִנָּחוּ and נִקְדּוּ, הִנָּחוּ, הִנָּחוּ, הִנָּחוּ, הִנָּחוּ; with suffixes, הִנָּחוּ, הִנָּחוּ, הִנָּחוּ, הִנָּחוּ, once as though it were a plural noun, הִנָּחוּ Ezek. 6: 8, so the Kal infin., הִנָּחוּ Ezek. 16: 31.

3. Future apocopated and with Vav consecutive: **תֵּלֵךְ, וְהִלַּכְתָּ, וְהָלַכְתָּ**, and in one verb with Pattahh before **תֵּלֵךְ, וְהִלַּכְתָּ, וְהָלַכְתָּ** Gen. 7: 23, Ps. 109: 13, though Baer's edition omits the Daghesh-forte in the former passage, thus making it a Kal future.

§ 176. 1. Piel: Two verbs, **הִתְחַלֵּץ** *to be becoming* and **הִתְחַצֵּץ** *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is ad-

hered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נָצַח Ps. 93: 5, נָצַח Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. מְנַחֵם Gen. 21: 16. There are three examples of Hholem inserted after the first radical, § 92. *b*, שִׁוְשַׁרְי Isa. 10: 13 from שִׁשַׁר, the ש being an orthographic equivalent for ס, § 3. 1. *a*, and in the infinitive, הִלֵּי, הִלִּי Isa. 59: 13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גִּלִּיתִי and גִּלִּיתִי, גִּלִּיתִי, once קָלִיתִי, קָלִיתִי and קָלִיתִי, קָלִיתִי, קָלִיתִי.

3. Infinitive absolute: קָחַ and קָחַ, קָחַ, קָחַ, קָחַ, קָחַ, קָחַ, קָחַ. The construct always ends in הוּ with the exception of קָחַ also קָחַ, and קָחַ Hos. 6: 9.

4. Future: in אֶרְבֶּה Isa. 16: 9 from רָבַה, the second radical is doubled as ר, § 156. 1, and the third appears as ו, § 170. *a*; אֶרְבֶּה Ex. 33: 3 is for אֶרְבֶּה, § 63. 1. *b*. With Vav consecutive: וְרָבַח, וְרָבַח, וְרָבַח, וְרָבַח, וְרָבַח, so in the first person singular, וְרָבַח, וְרָבַח; once Pattahh is lengthened to Kamets, וְרָבַח 1 Sam. 21: 14; so in pause, וְרָבַח Prov. 25: 9.

5. The imperative has Seghol in a single instance, רָבֵה Judg. 9: 29 and sometimes drops its final vowel קָח, קָח, קָח, קָח, קָח.

6. Pual infinitive construct with suffix: קָחֶנּוּ Ps. 132: 1.

§ 177. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הִרְבֵּה and הִרְבֵּה, הִרְבֵּה, הִרְבֵּה. Yodh may quiesce in Hhirik or Tsere, הִרְבֵּה, הִרְבֵּה, הִרְבֵּה. Yodh once remains as *a* quiescent in the 3 masc. sing., הִרְבֵּה Isa. 53: 10, and once in the 3 masc. plur., הִרְבֵּה Josh. 14: 8 for הִרְבֵּה, § 62. 2.

2. The infinitive absolute has Kamets in הִרְבֵּה by way of distinction from הִרְבֵּה and הִרְבֵּה Jer. 42: 2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הִרְבֵּה Lev. 14: 43; הִרְבֵּה 2 Kin. 19: 25 K'thibh is for הִרְבֵּה.

3. The future, when apocopated or preceded by Vav consecutive, sometimes simply rejects its final vowel, וְרָבַח, וְרָבַח, וְרָבַח from רָבַח, וְרָבַח from רָבַח, וְרָבַח from רָבַח; commonly, however, Seghol is inserted between the concurring consonants, וְרָבַח from אֶרְבֵּה, § 111. 2. *a*, וְרָבַח, or Pattahh if one of the consonants is a guttural, וְרָבַח, וְרָבַח. Occasionally the final vowel remains, וְרָבַח 1 Kin. 16: 17, 18: 42, וְרָבַח Ezek. 23: 19, once the radical י appears quiescing in Hhirik, וְרָבַח (2 masc. apoc. for וְרָבַח) Jer. 18: 23. The retention or rejection of the vowel is optional in the first person singular, וְרָבַח, וְרָבַח, וְרָבַח and וְרָבַח from וְרָבַח, וְרָבַח from וְרָבַח.

4. The imperative is sometimes abbreviated, הִרְבֵּה and הִרְבֵּה and הִרְבֵּה, הִרְבֵּה for הִרְבֵּה, הִרְבֵּה and הִרְבֵּה, הִרְבֵּה and הִרְבֵּה (accent on the

ultimate) Ps. 39: 14 is for הַשְׁתַּחֲוֶה, the same word Isa. 6: 9 is from הַשְׁתַּחֲוֶה, § 140. 5.

5. Hophal infinitive absolute: הַשְׁתַּחֲוֶה Lev. 19: 20.

§ 178. 1. Hithpael: One verb הַשְׁתַּחֲוֶה reduplicates its third radical, which appears as ו, הַשְׁתַּחֲוֶה to worship, fut. הַשְׁתַּחֲוֶה, with Vav conv. הַשְׁתַּחֲוֶה for הַשְׁתַּחֲוֶה, § 61. 2, plur. הַשְׁתַּחֲוֶה, infin. הַשְׁתַּחֲוֶה, and once with suf. הַשְׁתַּחֲוֶה 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, הַשְׁתַּחֲוֶה Ezek. 8: 16, see § 90, page 126.

2. In the preterite י mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה.

3. The future apocopated and with Vav consecutive: הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, or with Kamets in the accented syllable, הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה, so always in pause, הַשְׁתַּחֲוֶה: הַשְׁתַּחֲוֶה Gen. 24: 65.

4. The shortened imperative: הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה.

§ 179. 1. הַיָּה to be, fut. הַיָּה, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. הַיָּה, הַיָּה, though without a prefix it is הַיָּה, once הַיָּה Ezek. 21: 15. The apocopated future הַיָּה (in pause הַיָּה) and with Vav consecutive הַיָּה, is for הַיָּה, and הַיָּה Nah. 3: 11 is apoc. 2 fem. sing. for הַיָּה, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future הַיָּה Eccl. 11: 3, where the second radical appears as י, which it sometimes does in the imperative, הַיָּה and הַיָּה Gen. 27: 29 or הַיָּה Job 37: 6, and in the participle הַיָּה Neh. 6: 6, Eccl. 2: 22, fem. הַיָּה Ex. 9: 3.

2. הַיָּה to live. The root הַיָּה is usually inflected as a Lamedh He verb pret. הַיָּה, fut. הַיָּה, apoc. הַיָּה, with Vav consecutive הַיָּה, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, הַיָּה, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form: הַיָּה Ex. 1: 16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances א is substituted for the third radical in Lamedh He verbs, הַיָּה Ezek. 43: 27, הַיָּה Isa. 21: 12, הַיָּה Jer. 23: 39, הַיָּה 2 Chron. 26: 15, הַיָּה Prov. 1: 10 from הַיָּה, הַיָּה Deut. 33: 21 from הַיָּה, הַיָּה 2 Chron. 16: 12, הַיָּה Lam. 4: 1, הַיָּה 2 Kin. 25: 29, הַיָּה Eccl. 8: 1, הַיָּה 2 Sam. 21: 12 K'ri for הַיָּה, הַיָּה Hos. 11: 7, Deut. 28: 66 for הַיָּה, § 56. 4, הַיָּה 2 Sam. 11: 24 from הַיָּה; the vowels are those of Lamedh Aleph verbs in הַיָּה Jer. 3: 22 for הַיָּה 1 Kin. 17: 14 for הַיָּה, הַיָּה Dan. 10: 14 for הַיָּה; and the full Lamedh Aleph form is adopted in הַיָּה Hos. 13: 15 for הַיָּה.

DOUBLY IMPERFECT VERBS.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both א"ב and ה"ל will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ו"ע and ה"ל the ו is invariably treated as a perfect consonant, and the ה"ל peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a א"ב verb may appear with a ה"ל form, or an ו"ע verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, אָבַד means *to shut up or restrain*, and הִבֵּד *to be finished*: yet a few ה"ל forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from אָבַד, but assimilated in inflection to the ה"ל paradigm. On the other hand, קָלַל means *to call*, and קָהַל *to meet*; but so many א"ב forms are found with this latter signification that

it seems necessary to assume a second root קָנָה having that meaning. The verb *to run* is ordinarily רוּץ; but רָצוּהוּ Ezek. 1: 14 is too remote from an רוּ form to be referred to that root; hence it is traced to another verb רָצָה of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: לָוִיב *to be good*, used in the Kal species only in the preterite, the corresponding future is from לָוִיב Kal pret. *to fear*, the fut. and imper. from לָוִיב Kal pret. and inf. *to spit*, fut. from רָצָה; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פָּצַח; נָפַח Kal pret. *to be alienated*, fut. from נָפַח Kal pret. *to be a prince*, fut. from שָׂרַב; שָׂרַב Kal pret. and inf. *to be many*, fut. from שָׂרַב which is used throughout the species; חָם Kal fut. *to be hot*, pret. and inf. from חָם, which is also used in the future; רָצָה *to counsel*, borrows its Kal imper. from רָצָה; רָצָה Kal fut. *to awake*, pret. from the Hiphil of רָצָה, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצֵּב from נָצַב; שָׁתָה *to drink*, the causative is הִשְׁתָּה from שָׁתָה; הִבְשִׁית from הִבְשִׁית is used as the causative of בִּישׁ *to be ashamed*, as well as הִבְשִׁית; הִלָּךְ *to go*, derives many of its forms from הִלָּךְ; הָבָה *to give*, is only used in the Kal imperative, it is supplemented by הָבָה of totally distinct radicals.

QUADRILITERAL VERBS.

§ 182. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.. Piel pret. פָּרְשָׁהוּ *he spread*, Job 26: 9, where the original Pattahh of the

initial syllable of the Piel, § 82. 5. *b* (3), is preserved; fut. with suf. רָבַחְתָּהּ *he shall waste it*, Ps. 80: 14. Pual pret. רָבַחְתָּ *it freshened*, Job 33: 25, the Methagh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רָבַחְתָּ; part. מִרְבָּחִים *scaled off* or *resembling scales*, Ex. 16: 14, מִרְבָּעִים *clothed*, 1 Chron. 15: 27. Hiphil pret. הִרְבִּחוּ *they stank*, Isa. 19: 6 for הִרְבִּחוּ as נִתְבָּרִי for נִתְבָּרִי, derived from רָבַח *putrescent*, which is simpler than to make it with Gemenius a double or anomalous Hiphil from רָבַח, § 94. *a*, comp. Alexander in loc.; fut. אֶרְבֹּחַ *I will turn to the left*, Gen. 13: 9; הִתְבָּרִי Isa. 30: 21, part. מִתְבָּרִים 1 Chron. 12: 2 from יָדִי *the left hand*, elsewhere reduced to a trilateral by the rejection of א, קָתַרְתִּי 2 Sam. 14: 19, הִתְבָּרִי Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מַחְצִירִים 1 Chron. 15: 24, etc., and מַחְצִירִים 2 Chron. 5: 12, for which the K'ri substitutes מִתְבָּרִים or מִתְבָּרִים. As it is a denominative from הִצְצִירָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מִתְבָּרִים; the other, if a genuine reading, is probably to be read מִתְבָּרִים.

Nouns.

THEIR FORMATION (See Paradigm XIII).

§ 183. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients,

whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 184. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטול, or to the first, קטל, קטל, קטל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61.2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קטל, קטל, קטל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קטל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קטל has but one derivative קטל slaughter, and this only occurs in Obad. ver. 9.

b. As *ī*, *ō* and *ū* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, קטל a little prop. paucity, קטל honey, קטל man; *ā*, קטל strength, קטל writing, קטל residue; *ē*, קטל shoulder, קטל crush; *ē*, קטל howling, קטל grief, קטל a wolf; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קטל a valley, קטל vanity, קטל 'sin, קטל spikenard, קטל truth. Kamets is only found before Vav, § 63. 2. *a*, קטל, and in pause, § 65, קטל, קטל.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing *א*, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*, קטל finger for קטל, קטל lattice, קטל belt, קטל and קטל and קטל and קטל yesterday.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קטל emptiness, קטל bereavement, קטל strength, קטל righteousness, קטל help, קטל greatness, or as it is realized in some person or object which may be regarded as its embodiment or representative, קטל lord from קטל to be mighty, קטל man from קטל to be sick, קטל boundary, קטל libation prop. pouring out, קטל valley prop. depth, קטל vinegar prop. sourness.

a. That the position of the formative vowel before or after the second

radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. *מָנֶה* and *מָנֶה* *man*, *נֶשֶׁת* and *נֶשֶׁת* *plant*, *בֵּלֶא* and *בֵּלֶא* *prison*, *בִּתְּחָ* and *בִּתְּחָ* *thumb*, *נֶהַ* and *נֶהַ* *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive *הַנֶּשֶׁת* and *הַנֶּשֶׁת*, § 87, *הַנֶּשֶׁת* and *הַנֶּשֶׁת*. (4.) The fact that Segholates may arise alike from *הַנֶּשֶׁת* and *הַנֶּשֶׁת*, § 61. 1. *b*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. *שֶׁפֶר* *servant*, Aram. *שֶׁפֶר*, Arab. *سَفَر*.

b. The presence of imperfect letters in the root may occasion the following modifications:

פ"א roots. Aleph, as a first radical, sometimes receives a long vowel (..) instead of Sh'va (..), § 60. 3. *c*, *אֶמֶן* *fidelity* for *אֶמֶן*, *אֶמֶן* *girdle* for *אֶמֶן*.

ג' Guttural and ל' Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, *בְּטֹחַ* *confidence*, *שִׁמְעַת* *hearing*, *גִּבְהָ* *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh *נָעַר* *young man*, *נָעַר* *youth*, *פָּחַד* *fear* but *אֶתֶּן* *tent*, *לֶחֶם* *bread*.

פ"ב and פ"ג roots. A vowelless ו or י is in a few instances rejected from the beginning of a word, § 53. 2. *a*, *בֹּלַע* *produce* for *יְבֹלַע*, *כִּיד* *familiarity* for *יְכִיד*, *עֲלִיָּה* *elevation* for *יְעֲלִיָּה*, *לָה* *lamentation* for *יְלָה*, particularly in feminines and secondary derivatives; thus, *הַחֲבִיָּה*, *הַחֲבִיָּה*, *הַחֲבִיָּה* drop an initial Yodh, and *נָחֵם* an initial Nun. Nun may also experience assimilation when it is a second radical, *אַף* *anger* for *נַאֲף*, *כַּף* *cup* for *נַכַּף*.

כ"ו and כ"ז roots. In Segholates ו is preceded by Kamets *הָיָל* (according to Baer *הָיָל* in Ezek. 28: 18) *wickedness*, *הָיָל* *midst*, unless the last radical is a guttural, *חַיָּה* *space*; ו is preceded by Pattahh and followed by Hhirik, *לַיָּל* *night*, *עַיָּן* *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as *בֵּר* *brand* for *בָּוִי*, *אֶי* *island* for *אָוִי*, *וֵי* *watering* for *וָוִי*, § 53. 3.

ל"ה roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as *בֹּשֶׁת* *bush*, *בֹּשֶׁת* *weeping*, *חֲשֵׁבֶת* *thought*. When ו appears as the radical, it prefers the form *בֹּשֶׁת* *weeping*, *פֶּרִי* *fruit*, *כֶּלִי* *vessel*; ו retains its consonantal character in *חֶמְדָּה* *winter*, *חֶמְדָּה* *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, *חֶמְדָּה* (for *d'yaū*) *ink*, *חֶמְדָּה* *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), *חֶמְדָּה* *swimming* for *חֶמְדָּה*, *חֶמְדָּה* *emptiness*; the lexicon of Gesenius contains the forms *חֶמְדָּה* *garment*, *חֶמְדָּה* *end*, *חֶמְדָּה* *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been *חֶמְדָּה*, *חֶמְדָּה*, *חֶמְדָּה*, and *חֶמְדָּה* may similarly be referred to *חֶמְדָּה* *clef*.

2. *The main vowel in the ultimate.*

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטַל or קָטֵל, קָטִיל, קָטִיל, קָטִיל, קָטִיל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is \bar{i} or \bar{u} , קָטַן and קָטֵן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, נָרֶק *herbs* prop. *green*, שֶׁכָּר *strong drink* prop. *intoxicating*, נִמְלֵר *leopard* prop. *spotted*, צִנְיָה and צִנְיָה *turban* prop. *wound around*, כְּבוֹד *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in כִּי verbs they have superseded the regular formation, § 155. 1, קָם for קָם. Kal passive participles are verbals with \bar{u} . This formation with \bar{i} in the ultimate is adopted in several names of seasons, אֲבִיב *Abib, the time of ears of corn*, אֲסִיף *ingathering* prop. *the being gathered*, בִּצְרִי *vintage*, זְמִיר *pruning-time*, תְּלִישׁ *ploughing-time*, קַצִּיר *harvest*, Comp. § 203. 1. b.

b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones, גָּדוֹל *great*, גָּדֵל *growing great*; חָזָק *strong*, חָזֵק *becoming strong*; קָרוֹב *near*, קָרֵב *approaching*; רָחוֹק *remote*, רָחֵק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָרֶךְ *long*, עָגֹל *round*, עָמֵק *deep*, גָּבֹהַּ *high*; אָדָם *red*, בָּדִד *spotted*, נֶקֶד *speckled*, יָרוֹק *green*, מְקַד *striped*, זָהָר *white*, שֵׁיט *bay*, שָׁחֹר *black*; מְרוֹק *sweet*, טָהוֹר *pure*, קָדוֹשׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צָמֵא *thirsty*, רָעֵב *hungry*, שָׂבֵעַ *sated*, עָיָה *weary*, אָבֵל *grieving*, חָפֵץ *desiring*, תָּרֵד *fearing*, עָלָה *exulting*.

c. The active signification asserted for the form קָטִיל in a few instances cannot be certainly established; אֲזִין *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps is קָטַשׁ or קָטִישׁ *fowler*, comp. Lat. *aucupari, aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, בָּהִיךְ Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); הִבִּיךְ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even שָׁחַק Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ה' roots are restricted to forms with *i*, in which the radical *i* quiesces, נָחַר *fresh*, נָחַץ *afflicted*, נָחַר or נָחַץ with otiant נ, § 16. 1, *pure*, or with *a* which combines with it to form *ē*, נָחַר, נָחַר and נָחַר *field*, נָחַר *fair*, נָחַר *high*; in a few nouns this final vowel is dropped, נָחַר *fish* for נָחַר, נָחַר *mark* for נָחַר, נָחַר *tree* for נָחַר, נָחַר *son* for נָחַר, נָחַר *mouth* for נָחַר, unless, indeed, these and the like are to be regarded as primitive bilaterals. Vav, as a final radical, may be preceded by *ā*, נָחַר *meek*, or *ē*, נָחַר *secure*.

3. The main vowel in the penult.

§ 188. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּשֵׁל, קוּשֵׁל, קוּשֵׁל, קוּשֵׁל.

2. These indicate the agent, and are either active participles, קוּשֵׁל *killing*, or substantives, הוֹתֵם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׂוֹדֵל *fox* prop. *digger*, בִּיזָה *hammer* prop. *pounder*, הַיָּלֵל *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹנֵה *herdsman*, הַיָּלֵל *sailor* prop. *rope-handler*, הַיָּלֵל *ploughman*, יוֹצֵר *potter* prop. *former*, בּוֹנֵה *fuller*, כֹּהֵן *priest*, כֹּהֵן *vine-dresser*, סוֹחֵר *merchant*, כֹּתֵב *scribe*, יוֹצֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹמֵחַ *dealer in unguents*, רֹמֵחַ *embroiderer*, שֹׁמֵר *watchman*, שֹׁמֵר *porter* prop. *gate-keeper*, שֹׁפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עִיבָה and עִיבָה *pipe*, עִיבָה *pit*.

c. ה' roots. The contraction of ה' and the quiescence of ה' roots, by reducing them to bilateral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ה' roots are סָב, סָב, קָב, סָב, § 185. b. Of these סָב = סָב belongs to the monosyllabic formation, and is chiefly used of abstracts, בָּר *purity*, רַב *multitude*, הַם *integrity*, עֵל *yoke*; and קָב = קָב to the first species of dissyllables, embracing adjectives and concrete nouns, הַם *perfect*, הַם *feast*; while סָב and קָב may arise indifferently from either, רָק *rottenness* is an abstract noun for רָקָה, but רָק *tender* is an adjective for רָקָה, Kamets being compressed to

Patahh before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לֵבֵב, and פֶּתַח *fat* for פֶּתַחַת, but חֵן *favour* for the monosyllable חֵנֶן.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, קָם, קָם; קָם, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, קָם *strife*, קָם *goodness*; the first pair to the first species of dissyllables, קָם *poor*, קָם *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, קָם = קָם *poverty*, קָם = קָם *empty* קָם = קָם *strength*, קָם = קָם *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 189. 1. The simple form proper to adjectives is explained § 187; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *ı* or *ă* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, קָם *very weak*, קָם *seeing* prop. (having eyes) *wide open*, קָם *righteous*, קָם *mighty man*, קָם *full of grace*, קָם *merciful*.

a. As a general though not an invariable rule, the first syllable has Patahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. *a*, קָם *husbandman*, קָם *fisherman*, קָם *judge*, קָם (= קָם) *workman*, קָם *cook*, קָם *seaman* (from קָם salt), קָם *bearer of burdens*, קָם *hunter*, קָם *bowman*, קָם *thief*, not a mere equivalent to קָם one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָם is applied to deformities and defects, physical or moral, קָם *dumb*, קָם *hump-backed*, קָם (= קָם) *deaf*, קָם *blind*, קָם *lame*, קָם *bald*, קָם *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *a*, קָם and קָם *nettle* prop. *badly pricking*, קָם *smoke*, קָם *the Nile* prop. *very black*, קָם *prison*, קָם *spark*, קָם *battle*, קָם *spark*.

d. The following double the third radical in place of the second, קָם *brood*, קָם *green*, קָם *quiet*, קָם *comely* from קָם, the last radical ap-

pearing as ו, § 170, נַעֲלֵל *feeble*, where the long vowel Tseré is inserted to prevent the concurrence of consonants.

e. נו and more rarely ט roots reduplicate the biliteral formed by their contraction, נָגַל and גָּלַל *wheel* prop. *roller*, תַּהַר and הַרַּח *frightful*, גִּיר and יָרַי *girt*, קָרָן *crown of the head* prop. *dividing* (the hair); so fem. הַהֲרָה *severe pain*, נָצַח *casting down*, גָּלָה *skull*, and plur. סָבָחוֹת *baskets*, טָוּהוּ *turning upside down* from טָוָה = טָוָה, לָלָא (sing. לָלוּ) *loops* and לָלָה (sing. לָלָה) *winding stairs* from לָלוּ = לָלוּ; a root לָל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צָבָצַב (const. צָבָצַב) *cymbal* prop. *tinkling*, נָקַד and קָדַד *stark naked, totally destitute*, קָלָל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, כָּבַב *star* for כָּבָב, בָּנָחוּ *bands worn on the forehead* for בָּנָחוּ (with the ending ון added) *ignominy* for בָּנָחוּ, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, מָהָר *something circular, a circuit* for מָהָר. The second member of the reduplication suffers contraction or change in מַחְשָׁה *chain* for מַחְשָׁה and מַחְשָׁה *floor* for מַחְשָׁה.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חָבַק *folding the hands*, שָׁלוֹם *retribution*, נָקִי *abomination*, and in the plural פְּשָׁוִים *atonement*, פְּקֻדִּים *commandments*, שְׁלוֹחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil חָתַק *melting* from חָתַק, חָתַק *cessation* from the חָ root, Niphal נִפְתָּח *wrestlings*; נִפְתָּח when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. נו roots reduplicate the biliteral to which they are contracted, תַּהַר *inflammation*, נִינִי *delight*.

c. A few roots, which are either נו or ט guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נִצְחָן *thorn-hedge*, פָּאֲרוֹר (= פָּאֲרוֹר) *ruddy glow*, נִצְחָן *upright columns* designed for way-marks, נִצְחָן *horror*, נִצְחָן *adulteries*, נִצְחָן *ridges*, also with *ō* or *ī* in the last syllable, נִצְחָן *acquiescence*, נִצְחָן *pasture*, נִצְחָן *shoicer*, נִצְחָן *obscuration*, נִצְחָן (K'thibh נִצְחָן) *tapestry*, נִצְחָן whence נִצְחָן *dark*. The concurrence of consonants is relieved in נִצְחָן (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, פְּקֻדָּה *complete*, פְּקֻדָּה *opening*, נִפְתָּח *very beautiful*, or more particularly repetition, נִצְחָן *twisted* prop. *turning again and again*, נִצְחָן *slippery*, נִצְחָן *crooked*, נִצְחָן *perverse*, נִצְחָן *mixed*

multitude prop. *gathered here and there*, הַבְּרִבְרוֹת *spots* or *stripes*, הַפְּרִפְיוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, אֶדְמָדָם *reddish*, הֶקְקָק *greenish*, שְׁחָחָח *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצְּצִירָה *trumpet* for הַצְּצִירָה, and probably מְצִילָה Lev. 16: 8 for מְצִילָה.

b. "פ" roots drop their initial radical, הַתְּהָרִים *gifts* from תָּהָה, הַתְּצִיִּים *offspring*, *issue* from תָּצַח.

CLASS III.—Nouns formed by prefixes.

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲבִיב *utterly deceitful*, אֲבִיב *violent*, אֲבִיב (= אֲבִיב) *perennial*, אֲבִיב (only represented by a derivative, § 94. a) *very foul, fetid*, אֲבִיב *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲבִיבָה *memorial*, אֲבִיבָה *declaration*.

a. This form corresponds with أَفْتَل the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הֶרְבֵּל (= אֲרִבֵּל) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעְתִּי Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הַצְּלִיחַ *deliverance* from צָלַח, הַנְּחִיחַ *grant of rest* (= הַנְּחִיחַ) from נָחַח, הַתְּבַרַח *aspect* from תָּבַר, הַתְּהַלַּח *praises* from תָּהַל may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. a, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ה, as in the Shaphel species in Aramaeic, הַתְּשַׁחַח *flume* from שָׁחַח, הַתְּשַׁחַח *snail* from שָׁחַח, הַתְּשַׁחַח *depressions* from שָׁחַח.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are **ב**, **ח**, and **י**. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, **מִקְטָל**, **מִסּוּבָּב**, **חֲבָלָל**, **חֲבָשִׁיר**; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. **בִּיקְטָל**, **מִקְטָל**.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, **בִּזְאָה** *food*, **בִּזְעָה** *planting*, **בִּזְזָה** *saw*, **בִּזְזָה** *a species of bird*, **בִּזְזָה** *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b*, **בְּחָדָה** *depth*, **בְּחָדָה** *chariot*, **בְּחָדָה** *pair of tongs*. These rules are not invariable, however, as will appear from such forms as **בְּחָדָה**, **בְּחָדָה**, **בְּחָדָה**, **בְּחָדָה**. A few words have *ā* in the ultimate, **בְּחָדָה** *harp*, **בְּחָדָה** *strangling*. The insertion of Dagghesh-forte separative in the first radical is exceptional, **בְּחָדָה** Ex. 15: 17, **בְּחָדָה** Job 9: 18, **בְּחָדָה** Joel 1: 17.

b. **י** roots. The first radical appears as **י** resting in Hhirik or Tsere, **יִצְדִּיק** and **יִצְדִּיק** *rectitude*, **יִצְדִּיק** *new wine*, **יִצְדִּיק** *south*, or as **י** resting in Hholem or Shurek, **יִצְדִּיק** *appointed time*, **יִצְדִּיק** *correction*, **יִצְדִּיק** *sojourner*, **יִצְדִּיק** *sorrow*. In a few instances it is rejected, **יִצְדִּיק** *world*, or assimilated to the following radical, **יִצְדִּיק** *bed*, **יִצְדִּיק** *knowledge*.

י and **י** roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, **יִצְדִּיק** *citadel*, **יִצְדִּיק** *sound place*, **יִצְדִּיק** *ocean*, **יִצְדִּיק** *living thing*, or more commonly a pretonic Kamets or Tsere, **יִצְדִּיק** *luminary*, **יִצְדִּיק** and **יִצְדִּיק** *strife*, **יִצְדִּיק** *race*, **יִצְדִּיק** *adversary*. The feminine form is almost always adopted after **י**, **יִצְדִּיק** *salvation*, **יִצְדִּיק** *oblation*.

י roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b*, **יִצְדִּיק** *tribute* for **יִצְדִּיק**, **יִצְדִּיק** *bitterness* for **יִצְדִּיק**, **יִצְדִּיק** *defilement* for **יִצְדִּיק**, **יִצְדִּיק** *fear* for **יִצְדִּיק**, **יִצְדִּיק** *must* for **יִצְדִּיק**; more frequently it receives a pretonic Kamets or Tsere, **יִצְדִּיק** *covering*, **יִצְדִּיק** *shield*, **יִצְדִּיק** *fortress*, **יִצְדִּיק** *anguish*. In **יִצְדִּיק** *running*, the short vowel of the perfect root is preserved by means of Dagghesh-forte in the first radical. **י** is almost always followed by the feminine ending, **יִצְדִּיק** *folly*, **יִצְדִּיק** *beginning*, **יִצְדִּיק** *prayer*.

י roots. The ultimate has **י**, **יִצְדִּיק** *disease*, **יִצְדִּיק** *pasture*, which is apocopated in a few words, **יִצְדִּיק** *lifting up*, **יִצְדִּיק** *higher part*, **יִצְדִּיק** and **יִצְדִּיק** *on account of*, and always disappears before the feminine ending **י**, § 62. 2. *c*, **יִצְדִּיק** *ascent*, **יִצְדִּיק** *commandment*, **יִצְדִּיק** *hope*, **יִצְדִּיק** *weariness*. Before the feminine termination **י** the final radical appears as quiescent **י** or **י**, **יִצְדִּיק** *interest*, **יִצְדִּיק** *whoredom*, **יִצְדִּיק** *encamping*, **יִצְדִּיק** *pasture*. Yodh is retained as a consonant after *ū*, **יִצְדִּיק** *diseases*.

§ 193. The letter **מ** is a fragment of the pronoun **מי** *who* or **מה** *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial **מ**, and a few substantives, **מִשְׁבִּיל** *didactic psalm* prop. *instructor*, **מִפֵּל** (from **נָפַל**) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, **מִפְתָּח** *key* from **פָּתַח** *to open*, **מִלֵּיד** *goat* from **לָמַד** *to learn*, **מִשּׁוֹר** *saw* from **נָשַׁר** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְבֵּץ** *lair*, **מִוֶּשֶׁב** *period of residence*.

a. Several denominatives are formed by prefixing **מ** in a local sense, **מִרְאשִׁי** *place at the head* from **רָאשׁ**, **מִרְגְּלֹת** *place at the feet* from **רֶגֶל**, **מִדְּמָנָה** *dunghill* from **דָּמָן**, **מִבְּרִיקָן** *brickkiln* from **בָּרַק**, **מִמְגָּרָה** *storehouse* from **מָגַר**, **מִגְּנִירָה** *wagon rampart* from **גָּנָה**, **מִיָּדָן** *place of fountains* from **יָדָן**, **מִתְּחָה** *field of cucumbers* from **תָּחָה**, **מִקְשָׁן** *heap of straw* from **קָשָׁן**.

4. The action or the quality *which* is expressed by the root, **מִטְבַּח** *slaughter*, **מִסְפָּד** *mourning*, **מִרְחָה** *sickness*, **מִשְׁגָּה** *error*, **מִישָׁר** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִהִפְכָּה** *overturning*, **מִשְׁאוֹת** Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. **מִקְטַל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **מִאֲכָל** *food* from **אָכַל** *to eat*, **מִזְמֹר** *psalm* from **זָמַר** *to sing*, **מִלְקָוָה** *booty* from **לָקַח** *to take*, **מִשְׁמִינִים** *fat things* from **שָׁמֵן** *to be fat*, **מִיֶּזֶר** *that which is small*, **מִיֶּרֶחַק** *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, **מִאֹר** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִאֲכָלָה** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **מִקְדָּשׁ** means both a *holy thing* and a *holy place*; **מִמְכָּר** *sale* and *something sold* or *for sale*; **מִמְלָכָה** *royal authority* and *kingdom*; **מִזְבָּח** *the*

act, place, and time of going forth and that which goes forth; מִצֵּיב the place and time of sitting or dwelling as well as they who sit or dwell.

§ 194. Nouns formed by prefixing ׀ or ׀ denote persons or things to which the idea of the root is attached.

1. ׀ is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפְתָה *Jephthah*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקוּט *bag* prop. *gatherer*, יָקוּם *living thing* prop. *that (which) stands*, יִצְדֵּק *fresh oil* prop. *that (which) shines*.

2. ׀, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, יִתְדָּר *oak* prop. *that (which) endures*, יִתְבְּרֶה *cloak* prop. *that (which) wraps up*, יִתְבַּר *furnace* prop. *that (which) burns*, יִתְבַּח *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, יִתְבִּין *understanding*, יִתְבִּיט *bitterness*, יִתְבִּיחַ *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, יִתְלַמֵּד *learner*, יִתְשַׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ׀ prefixed have likewise a feminine ending, יִתְדָּה *deep sleep*, יִתְבִּיחָה *salvation*, יִתְבִּיחָה *beauty*, יִתְבִּיחָה *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, יִתְבַּח *handle* of a dagger from יִתְבַּח, יִתְבַּח *excrement* from the crop of a bird from יִתְבַּח, יִתְבַּח *turn, course* of things from יִתְבַּח.

CLASS IV.—Nouns formed by affixes.

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ׀ appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, ראשון *first* from אחר *after*, אחרון *last* from ראש *head*, תוכן *middle* from תוך *midst*, נחשתן *brazen* from נחשת *brass*. A very few are formed directly from the root, אביון *poor*, גליון *most high*, אלמן *widowed*.

2. Abstract substantives, the most common form of which is קטלון, e. g. עיון *blindness*, בטחון *confidence*, עצבון *pain*, נרקון *paleness*, though various other forms likewise occur, e. g. אבדון and אבדן *destruction*, פרוון *dominion*, בשרון *success*, קרבן *offering*.

a. In a few words the termination ךן has been thought to be intensive, שבת *sabbath*, שבתון *a great sabbath*, נד *proud*, נדון *exceedingly proud*, and once diminutive ארש *man*, ארשון *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word ישורון *Jeshurun* from ישר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination ךן has no further meaning than to make of the word a proper name, comp. זבולן. See Alexander on Isaiah 44: 2.

b. ךן is occasionally affixed with the vowel ẽ, צפון *axe*, צפון *nail*.

c. A few words are formed by appending ך, e. g. פדיון and פדיון *ransom*, סלל *ladder* from סלל *to lift up*, סלל *sacred scribe* from סלל *stylus*, דרום *south* from דרר *to shine*; or ל, e. g. פתל *garden* from פתל *vineyard*, גבעל *calyx* or *cup of a flower* from גבר *cup*, מרסל *ankle* from מרס *joint*, תרגל *locust* from תרג *indicative of tremulous motion*, טרפל *thick darkness* from טרף *cloud*, ברזל *iron* probably from ברז *to pierce*.

§ 196. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עברי *Hebrew*, יבוס *Jebusite*, פלשתי *Philistine*, ארמי *Aramæan*, מצרי *Egyptian*, ישראלי *Israelitish*, an *Israelite*, דני *Danite*, קהתי *Kohathite*, גרשני *Gershonite*.

2. It is also added to other substantives, צפוני *northern*, נכרי *foreigner*, פרוי *villager*, רגלי *footman*, עתי *timely*, פנימי *inner* from the plural פנים; to a few adjectives, אכזרי and אכזר *violent*, אולי and איל *foolish*, and even to prepositions, תחת *lowest* from תחת, לפני *front* from לפני, § 62. 2.

a. The feminine ending ה is dropped before this ending, יהודי *Jew* from יהודה, בריטי *Beriite* from בריטה, or the old ending ת takes its place, מאכתי *Maachathite* from מאכה, or ך is inserted between the vowels.

שֵׁלָנִי *Shelanite* from שֵׁלָנִי. Final ך combines with the appended ך into ך, § 62. 2, לֵוִי *Levite* and *Levi*, שֹׁנִי *Shunite* and *Shuni*.

b. In a very few instances ך takes the place of ך, e. g. ך־לָּבֵן *white stuffs*, ך־לָּבֵן *basket*, ך־לָּבֵן *loop*, and perhaps ך־לָּבֵן, in a collective sense *windows*, ך־לָּבֵן *uncovered*, ך־לָּבֵן (for ך־לָּבֵן) *crafty*.

MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, זָקַךְ *scorpion*, זָקַךְ *treasurer*, חֶרֶשׁ *sickle*, בָּלִיָּה *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דָּמָשֶׁק *damask*, חֶרֶשׁ *frost*, רִנָּה *vine blossom*, or preserved by the insertion of Daghesth-forte, חֶרֶשׁ *flint*, עֲבָרָה *spider*, פֶּלְגָּם and פֶּלְגָּם *concubine*. Occasionally the third radical has Daghesth-forte, חֶטָּב *bat*, סִנְפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרֻמָּן *purple*, צְבָרָה *frog*, שִׁשְׁמֹנֶה *cloth*, אֲדָמָה *mule*, אֲדָמָה *satrap*.

3. Compound words are few and of doubtful character, צֶלֶם מוֹת *shadow of death*, כִּלְיֹתָי *anything* prop. *what* and *what*, בְּלִיָּה *nothing* prop. *no what*, בְּלִיָּה *worthlessness* prop. *no profit*, אֲפֶלְסָה *darkness of Jehovah*, שֵׁלֶה בְּתוֹרָה *flame of Jehovah*, except in proper names, מֶלְכִּי־זֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (אִשָּׁה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הָ, or ת, e. g. קֶטֶל *masc.*, קֶטֶלָּה or קֶטֶלָּת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. *a* (1), appears to have been ך, which was either attached directly to the word, קָנַתְךָ which, by § 61. 2, becomes קָנַתְךָ, or added by means of the vowel *a*, קָנַתְךָ or קָנַתְךָ, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes קָנַתְךָ. The termination ך or ך is still found in a very few words, בְּרִיַּתְךָ *emerald*, קָנַתְךָ *pelican*, שְׂפָתְךָ *company* 2 Kin. 9: 17, מִרְיַתְךָ *morrow*, חֵצִיתְךָ *portion*, קֶצֶתְךָ *end*, מִצְעָדְךָ Josh. 13: 13, and the poetic forms, שִׁירְךָ *song*, נַחֲלֶתְךָ *inheritance*, עֲזָרְךָ *help*, פֶּרֶתְךָ *fruitful*, שְׁנֵתְךָ *sleep*. Two other words, חַיִּיתְךָ Ps. 74: 19 and נְהִינֵתְךָ Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ך final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*, רִשְׁוֹנֶתְךָ, רִשְׁוֹנֶתְךָ, חִירְךָ.

c. The feminine ending ת receives the accent and is thus readily distinguished from the unaccented paragogic ת. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּלְעָרָה *burning* Hos. 7: 4, גַּלִּילֶה *Galilee* 2 Kin. 15: 29, תְּפִלָּה *destruction* Ezek. 7: 25, חֲרָבָה *vulture* Deut. 14: 17, שְׁפָלָה *low* Ezek. 21: 31.

d. The vowel letter א, which is the usual sign of the feminine in Aramaic takes the place of ת in חֲרָבָה *threshing* Jer. 50: 11, תְּפִלָּה *terror* Isa. 19: 17, חֲרָבָה *wrath* Dan. 11: 44, לִבְרָא *lioness* Ezek. 19: 2, מַרְבָּרָא *mark* Lam. 3: 12, בִּרְיָא *bitter* Ruth 1: 20, קַרְחָא *balddness* Ezek. 27: 31, שְׁנָא *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be שְׂנָא *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root שְׂנָא cognate to שָׂנֵא. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָ; an intermediate form in *e* appears in וְיָרָה Isa. 59: 5 and מִשְׁנֵיָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. *b*, and § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ת may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*.

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

אִם *mother.* אֵתֶן *she-ass.* פִּיִּלְגֶשׁ *concubine.* מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

אָזֶן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קֶרֶן <i>horn.</i>
אֶצְבֵּץ <i>finger.</i>	יָד <i>hand.</i>	בֵּיתֶה <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בִּמָּה <i>thumb.</i>	רֶגֶל <i>thigh.</i>	עֵינַי <i>eye.</i>	שֵׁן <i>tooth.</i>
בִּמְךָ <i>knee.</i>	כַּנֵּף <i>wing.</i>	צִדֵּה <i>side.</i>	שֵׁק <i>leg.</i>

The following nouns are also feminine:

אֵם <i>brazier.</i>	חֶרֶב <i>sword.</i>	עִיר <i>city.</i>	סֶם <i>morsel.</i>
אֶשְׁתֵּר <i>footstep.</i>	כַּס <i>cup.</i>	בְּרִית <i>Great Bear.</i>	נֶחֱם <i>light.</i>
בְּאֵר <i>well.</i>	נֶחֱם <i>brightness.</i>	בֵּיתֶה <i>couch.</i>	רַבִּיּוֹת <i>myriad.</i>
בִּטֶּן <i>belly.</i>	נֶחֱם <i>shoe.</i>	מְשָׁה <i>workmanship.</i>	הָעוֹלָם <i>world.</i>

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ † <i>way.</i>	מִצְדָּה * <i>fortress.</i>	זְמַן † <i>time (repetition).</i>
* אֵשׁ <i>light.</i>	* הֵיכָל † <i>temple.</i>	* מִזְבֵּחַ † <i>altar.</i>	
אֵל † <i>sign.</i>	* הַמָּוֶה † <i>multitude.</i>	מַחֲנֶה † <i>camp.</i>	* אֹהֶל † <i>host.</i>
אֶלֶף † <i>fleet.</i>	זָקֵן † <i>beard.</i>	* מַדְבָּה † <i>rod.</i>	צָפוֹן † <i>north.</i>
אֲרוֹן † <i>ark.</i>	חַלּוֹן † <i>window.</i>	* מְקוֹם † <i>place.</i>	קֶשֶׁת † <i>bow.</i>
אֶרֶץ † <i>path.</i>	חֹדֶר † <i>court.</i>	חֲמִשָּׁה † <i>brass.</i>	רוּחַ † <i>spirit.</i>
† אֶרֶץ † <i>earth.</i>	יָבֵל † <i>jubilee.</i>	† נֶפֶשׁ † <i>soul.</i>	רֹחַב † <i>street.</i>
† אֵשׁ † <i>fire.</i>	† יְמִינִי † <i>right hand.</i>	סִיר † <i>pot.</i>	* רֶחֶם † <i>womb.</i>
* בִּגְדֵי † <i>garment.</i>	חֶבֶל † <i>peg.</i>	† סֹלֶת † <i>flour.</i>	* רֶחֶם † <i>juniper.</i>
* בֵּית † <i>house.</i>	* כְּבוֹד † <i>glory.</i>	עָבֹל † <i>cloud.</i>	שְׁאוֹל † <i>Sheol.</i>
גֶּזֶר † <i>wall.</i>	כַּד † <i>pail.</i>	* חֲבֵרָה † <i>cord.</i>	שֵׁטֶן † <i>sceptre.</i>
נָחַל † <i>valley.</i>	† חֶבֶר † <i>circuit.</i>	* עַם † <i>people.</i>	שַׁבָּת † <i>sabbath.</i>
גֶּן † <i>garden.</i>	* כַּרְם † <i>vineyard.</i>	† עֶצֶם † <i>bone.</i>	שֶׁשׁ † <i>sun.</i>
† גֶּזֶן † <i>vine.</i>	* לֵב † <i>heart.</i>	עֶרֶב † <i>evening.</i>	שַׁעַר † <i>gate.</i>
* קֶרֶן † <i>threshing-floor.</i>	קֶחֶם † <i>bread.</i>	† עֵת † <i>time (duration).</i>	תְּהוֹם † <i>ocean.</i>
† דֶּלֶת † <i>door.</i>	† לְשׁוֹן † <i>tongue.</i>	* פָּנִים † <i>face.</i>	† שִׁמּוֹן † <i>south.</i>
	* מַאֲכָל † <i>food.</i>		* שֶׁמֶר † <i>razor.</i>

Gesenius ascribes only one gender to a few of these words, but לַב is once fem. Prov. 12: 25; so בְּאֵלֶּל fem. Hab. 1: 16, בְּבִצָּר fem. Hab. 1: 10, מְזֻזָּה fem. Ezek. 43: 13, מְצָח masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פר *bullock*, פָּרָה *heifer*, עֵגֶל *calf*, fem. מְנִיָּה, פֶּשֶׁט *lamb*, fem. כֶּבֶדָּה, or being represented by a word of different radicals, חֲמֹר *ass*, fem. אֲחֹרֶן. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as נֶגֶל *camel*, בָּקָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כָּלֵב *dog*, זָאֵב *wolf*, שׁוֹר *ox*, are masculine, אֲרֵנָבָה *hare*, יוֹנָה *dove*, רֹחֵל *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם *Edom*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּדְדִּיִּים *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour, his Excellency, his Reverence*), פָּרָה *governor*, בֵּן *colleague*, קְהָלָה *preacher*, and of collectives (comp. *humanity for mankind*), דָּג *a fish*, דִּגְהָ *fish*, עָנָן *a cloud*, עֲנָנוֹת *clouds*, עֵץ *a tree*, עֵצָה *timber*, אֹרֵחַ *a traveller*, אֲרֵחָה *caravan*, צִלְעָה *Zeph. 3: 19 the halting*, פְּלִיטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, הַשִּׁטָּה and הַשִּׁטָּה *wickedness*, distinguished by Ewald as τὸ ἄδικον and ἀδικία, חֲרָפָה *shame*, עֲצָלָה *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צֶדֶק *rightness*, אֲפֶלֶס *darkness*, equivalent to אֶפֶלֶס, נְהָה (= נִהָה) *brightness*, יְשׁוּעָה (= יִשׁוּעַ) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אֶפֶל *dark*, אֲפֶלֶס *the dark*, τὸ σκοτεινόν, יְשׁוּעָה *the being saved from*, יְשׁוּעָה *justice from*

פָּדֵל *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלִיכָה *kingly office or sway*, נָבִיא *prophet*, נְבִיאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנֻת *priesthood or priestly duty*, רֹכֵל *merchant*, רֹכָלָה *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִיָּר *blind*, עִיָּרוּת *blindness*, גִּבְחָה *having a bald forehead*, גִּבְחוּת *baldness in front*, חַטָּא *sinner*, חַטָּאת and חַטָּאתָה *sin*, בְּחָה *terror*, בְּחָהּ *scoffing*, חֲנֻכָּה *anguish*, or to those which have a prefixed letter ב, כְּהַפְּכָה *overthrow*, מְדֻמְיָה *dominion*, מְדֻמְיָה *confusion*, or particularly תְּשׁוּבָה *salvation*, תְּשׁוּבָה *testimony*, הִקָּה *hope*, הִלָּה *weariness*.

(4) It is likewise added to forms in י, פְּלִיגִיָּה *judgment*, עֲלִיגִיָּה *working*, רֵאשִׁיָּה *beginning*, אַחֲרִיָּה *end*, שְׁאֲרִיָּה *remnant*, the termination יָה being often found in place of יָה, חֲפֻצָּה 2 Chron. 26: 21 K'ri, חֲפֻצָּה K'thibh, *disease prop. freedom* from duty, חֲפֻצָּה *free*; חֲמֻדָּה *redness*, חֲמֻדָּה *red*; חֲמֻדָּה *bitterness*, חֲמֻדָּה *bitter*; חֲמֻדָּה *heaviness*, חֲמֻדָּה *widowhood*. In a very few instances the termination יָה is superimposed upon י, viz.: אֲבִירָהּ, The termination יָה or יָה in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י or י is there the final radical softened to a vowel, § 170, as שְׁבִיָּה or שְׁבִיָּה *captivity* from שָׁבָה *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִי *fleet*, אֲנִיָּה *ship*, שֵׁנָה *hair*, שֵׁנָהּ *a hair*, זִבְיָה *swarm*, זִבְיָהּ *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אִמָּה *mother*, אִמָּה *metropolis*, יָדָה *thigh*, יָדָה *hinder part, extremity*, כַּף *palm of the hand*, כַּף *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פֶּה *mouth*, פֶּה *edge*.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יָם, or defectively written מַ, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כַּף *cup*, כַּפּוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-

letter **א** takes the place of **ו**, § 11. 1. *a*, פִּרְאֵת Ezek. 31: 8, בִּצְאֹת Ezek. 47: 11.

a. The masculine plural sometimes has יָן instead of יִם, e. g. מַעֲיִן oftener than מַעֲיָם in the book of Job, מַלְאָכֶיךָ Prov. 31: 3, רָצִיךְ 2 Kin. 11: 13, מַעֲיִן Mic. 3: 12, שְׂמִימָכֶיךָ Lam. 1: 4, חֲבֵיבֶיךָ Ezek. 4: 9, רָצִיךְ Dan. 12: 13. This ending, which is the common one in Aramaeic, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, בָּרִי 2 Kin. 11: 4, כְּהֵנִי 2 Sam. 8: 18, שְׂלִישִׁי 2 Sam. 23: 8, and חֲצִי 1 Sam. 20: 38 K'thibh (K'ri (חֲצִיִּים), are singulars used collectively; עָבְדִי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רִשְׁוֹנִי Cant. 8: 2, are in the singular with the suffix of the first person; מִנִּי Ps. 45: 9 is not for מִנִּים *stringed instruments*, but is the poetic form of the preposition מִן *from*; כָּאֲרִי Ps. 22: 17 is not for כָּרִים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in י. But הָיִי Zech. 14: 5 and שְׂרֵי Judg. 5: 15, are plurals with the suffix of the first person. In חֲוִירִי 2 Chron. 33: 19, which is probably a proper name, and גִּבִּי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final י is a radical as in שְׂרֵי = שָׂרָה. חֲוִירִי Isa. 19: 9 is a singular with the formative ending י, § 196. *b*; חֲנִיכֵי Jer. 22: 14 and חֲשֹׁנָיִי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲנִיכָיִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשֹׁנָיִי; the diphthongal *e* being resolved into *ay*, comp. § 57. 2 (5). רָרִי Ezek. 13: 18 is commonly regarded as an absolute dual for רָרִים, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שְׁרֵי *Almighty* is best explained as a singular; the name אֲרִי *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דֶּלֶת *door* pl. דֶּלֶתֹת. So, כֶּסֶּה *pillow*, כֶּשֶׁת *bow*, טֶגֶח *trough*, תֵּנִי *spear*, אֶלְמָנָה *widowhood*, פְּרִירָה *divorce*, זְנוּנָה *whoredom*, שֶׁפֶּה *lip* pl. שֶׁפֶּהֹת. To these must be added שְׁחָתָה, provided it be derived from שָׁחַת in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַת, when the final ח will be a radical.

e. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in ו and י occasionally added to the construct, § 222, and in ה or ם added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *āna*, gen. *ina*. The former is identical with the plural ending in verbs, in Heb. הִי; the latter corresponds to the Hebrew

plural in יָ. In Arabic the fem. sing. ending is *at*, plur. *āt* = תָּי, *ā* as in the Kal part. (*kātil* = קָטֵל), the Piel of כָּטַב verbs (כֹּתֵב = Arab. 3 conj. *kātala*) and the שֹׁ fut. (*yakul* = יֹכֵל) answering to *ō* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וָ in the plural, some feminines take יָ, and some of each gender take indifferently יָ or וָ.

a. The following masculine nouns form their plural by adding וָ; those which are distinguished by an asterisk are sometimes construed as feminine.

אָב father.	*תֵּבֶן threshing-	לַיְלָה night.	מֶלֶךְ leader.
כֶּלֶם bowl.	רֶמֶשׁ floor.	*מִזְבֵּחַ altar.	צִנְחָה tube.
אָבִי familiar	רֹמֶשׁ goad.	מֶטֶר rain.	בִּדְיוֹ bundle.
שְׂרֵי spirit.	זָנָב tail.	מַעֲשֵׂה tithe.	קוֹל voice.
אֹצֵר treasure.	חֹרֶץ street.	*מִצְדָּה summit.	קִיר wall.
*אוֹת sign.	חֶמֶץ breast.	*מָקוֹם place.	מִלְחָמָה war.
*אַרְצָה path.	חֶזְיוֹן vision.	מַטְבֵּל staff.	*רֹחַל street.
אֶמְלֶכֶת palace.	חֶלֶם dream.	בֹּתֵל bottle.	רֶחֶם chain.
אֶשְׁכָּל cluster.	חֲשִׁבּוֹן invention.	נֵר lamp.	שִׁלְחָן table.
בּוֹר pit.	כַּפַּח hand-	נֹר skin.	שֵׁם name.
גַּג roof.	רֵחַ breadth.	עָפָר dust.	שׁוֹפָר trumpet.
גֻּלְלָה lot.	כִּסֵּא throne.	*עָרֶב evening.	שֹׁטֵף pillar.
	לִיטָה tablet.	עֵשֶׂב herb.	*תְּהוֹם deep.

b. The following feminine nouns form their plural by adding יָ; those marked thus (†) are sometimes masculine:

אֶבֶן stone.	† דֶּרֶךְ way.	סִפְּתָה spell.	פְּלִיטָה flax.
אַרְבֵּי terebinth.	דֵּן law.	לֶבֶךְ brick.	פֶּה morsel.
אַלְמָנוּת widowhood.	זְמוּרָה branch.	מִנָּה word.	רֶחֶל sheep.
אִשָּׁה woman.	זִנְיָה whoredom.	נִצְלָה ant.	שֶׁבֶל barley.
בְּחֹלֶת coal.	חֶמֶץ wheat.	סָאָה measure.	שִׁבְלֵי ear of corn
† גֶּפֶן vine.	חֹשֶׁךְ darkness.	שֵׁי she-goat.	אַצִּיָּה acacia.
הֶבֶל fig-cake.	יוֹנָה dove.	עִיר city.	תְּאֵנָה fig.
הַבִּיבֵה bee.	† כִּדְרֵה pitcher.	סִפְּתָה concubine.	

Also בִּרְיָיִם eggs which is not found in the singular.

c. The following nouns form their plural by adding either **ים**, or **ות**:

MASCULINE NOUNS.

אֵילָם porch.	לֵב heart.	מַעְדָּן delicacy.	פְּרִיץ breach.
אֵלִי lion.	בְּאוֹר light.	מַעְיָן fountain.	צְוֵאָה neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קֶבֶר grave.
זֶבַח sacrifice.	מוֹסָד foundation.	מִשְׁכָּן dwelling.	קָנָה reed.
זִכְרוֹן memorial.	בִּזְיוֹן bond.	נָהָר river.	מַרְדָּם axe.
יוֹם day.	מוֹשֵׁב seat.	סֶף basin.	שָׂדֶה field.
יָעַר forest.	כוּזָה bowl.	שֵׁן iniquity.	שָׁבוּעַ week.
לִוְיָהּ laver.	כְּאוֹב pain.	קָעַל heel.	קִשְׁלוֹהַּ delight.
כִּנּוֹר harp.	כַּסְמִית nail.		

FEMININE NOUNS.

אֲרָאָה terror.	אֲנַדְרִישָׁה grape-cake.	נֶעַל shoe.	פִּרְסָה hoof.
אֲנָאָה sheaf.	אֲשֶׁרֶה Astarte.	קֶהֱלָה heap.	שָׁנָה year.
אָמָה people.	תַּנְיִת spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אֲחֵלִים aloes.	חַדָּן window.	מַטֵּה rod.	עָצָם bone.
בְּגָד garment.	חֹמֶר court.	נַפֶּשׁ soul.	עֵת time.
גֹּב rim.	קֶבֶר circle.	סִיר thorn.	פֶּה foot.
חֵיָל temple.	מִצְדָּה fortress.	עָב cloud.	צָהַד host.
זְרוּעַ arm.	מַחֲנֶה camp.	עֶבֶד cord.	צִלְעַ side.

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus **כְּבָרִים** is used of round masses of money, *talents*, **כְּבָלִים** of bread, round *loaves*; **סִירִים** *thorns*, **סִירוֹת** *hooks*; **זַהָבִים** *heels*, **זַהָבִית** *foot-prints*; **בְּעָמִים** *footsteps* of men, **פְּעָמִים** *feet* of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus **יָמִים** *days*, **שָׁנִים** *years*, are poetical and rare, the customary forms being **יָמִים**, **שָׁנִים**.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in **ים** are construed as masculines, e. g. **נָשִׁים** *women* Gen. 7: 13, **כְּבָרִים** *words* Job 4: 4, **נְמִלִּים** *ants* Prov. 30: 25, and masculine nouns in **ות** are construed as feminines, e. g. **מִשְׁכָּנֹת** *dwelling*s Ps. 84: 2.

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, **אֵשׁ** *fire*, **זָהָב** *gold*, **אֲדָמָה** *ground*; collectives, **טַף** *children*, **עוֹף** *fowl*, **טֵיט** *birds of prey*, **בָּקָר** *large cattle* (noun of unity **אֶחָד** *an ox*), **בָּאָן** *small cattle* (noun of unity **אֶחָד** *a sheep or goat*);

many abstracts, יִשׁוּעַ *salvation*, עִוְרָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face* or *faces*, שָׁמַיִם *heaven*, מְעֵים *bowels*, בָּרִים *men*, מְרַאשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבָה *love*, רַחֲמִים *mercy*, תְּהוֹבֵלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἀδίκᾳ *wrong*. Some abstracts adopt indifferently the feminine or the plural form. אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאֻלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, כִּנְּזָה and כִּנְּזִים *setting of gems*.

b. The form קְבוּלָּה is adopted by certain words which denote periods of human life, יְלִידִים *childhood*, יְלֻבִּים *youth*, בְּתוּלָּה *adolescence*, בְּתוּלִים *virginity*, פְּלוּגָה *period of espousals*, זָקְנָה *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*, תְּכַבְּרוֹת *exalted wisdom*, הוֹלָלָה *intense folly*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God*, the supreme object of worship, אֲדֹנָי *Supreme Lord* prop. *my Lord*, § 201. c, and some other terms referring to the divine being, בּוֹרְאֵי Eccles. 12: 1, גְּבוּרָה Eccles. 5: 7, לִשְׁבָּח Isa. 54: 5, קְדוּשִׁים Hos. 12: 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בָּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרַפִּים *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding יִם to the sing-

ular of both genders, ה as the sign of the feminine remaining unchanged, and הָ reverting to its original form הַ, § 198. *b*, יָד *hand* du. יָדַיְךָ, דֶּלֶת *door* du. דְּלָתֶיךָ, שֵׁפָה *lip* du. שְׁפָתַיְךָ.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Aramaic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אוְזְנַיִם *ears*, אֶפְסַיִם *nostrils*, קַרְנַיִם *horns*, כַּנְפַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלַיִם *pair of shoes*, מֶאֱזֵנַיִם *pair of scales*, מִלְקָחַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יְרֵמַיִם *period of two days*, *biduum*, שָׁבָעַיִם *two weeks*, *fortnight*, שְׁנַתַיִם *two years*, *biennium*, סָאָתַיִם *two measures*, כַּכְּבַיִם *two talents*, דְּרַבַיִם Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהַרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאָתַיִם *two hundred*, אֲלָפַיִם *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּפָלַיִם *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצִלָּתַיִם *double-slothfulness*, מִרְיָתַיִם *double-rebellion*, צַהֲרַיִם *double-light*, i. e. noon, רְשָׁעִתַיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2: 13 *the three*

teeth, אֲרָבַת כַּנָּפִיז Ezek. 1: 6 *four wings*, שֵׁשׁ כַּנָּפִיז Isa. 6: 2 *six wings*, שִׁבְעָה עֵינַיִם Zech. 3: 9 *seven eyes*, כָּל-יָדֵיהֶם וְכָל-רַגְלֵיהֶם all the hands and all knees Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. c, קַרְנִים horns, קַרְנֵי הַמִּזְבֵּחַ horns of the altar, כַּנָּפִיז wings, קְצֵיז extremities, בְּתָשִׁיז shoulders, בְּתָשִׁיז שֵׁמֶרֶץ shoulder-pieces of a garment, עֵינַיִם eyes, מְנֻחֵיז fountains, רַגְלֵיז feet, תִּימֵיז times prop. beats of the foot. In a few instances this distinction is neglected, שִׁפְתָּיִם and שִׁפְתֹּתִיז lips, זְרָעִיז and זְרָעֹתִיז sides, קְצֵיז extremities.

b. The dual ending is in a very few words superadded to that of the plural, הַיְיָלִיז walls of a city, הַיְיָלִיז double walls, לִבְנֵיז boards, לִבְנֵיז double boarding of a ship, יְבִרְתָּיִם name of a town in Judah, Josh. 15: 36.

c. The words מַיִם water and שָׁמַיִם heaven have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as מַיִם Dan. 5: 9 from the singular מַיִם. In יְרוּשָׁלַיִם Jerusalem, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים, and ו, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאבִיז, מוֹאבִיז fem. מוֹאבִיז, מוֹאבִיז Moabite, מוֹאבִיז Moabite, מוֹאבִיז finding, fem. מוֹאבִיז, מוֹאבִיז

sinner, חַטָּא sin, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ך, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from \bar{a} or \bar{u} to \bar{e} , § 63. 2. a , from \bar{e} or \bar{i} to \bar{e} , or in a few words to \bar{e} , and from \bar{o} or \bar{u} to \bar{o} , § 61. 4. נִשְׁבֵּר broken fem. נִשְׁבֶּרֶת reddish fem. אֲדָמָהִית going fem. הֹלֵךְ master, גְּבִיר mistress, חֲמִישׁ five fem. אִישׁ man, אִשָּׁה woman, § 216. 1. b , נִפְּרָצָה scattered fem. נִפְּרָצָה and נִחְשָׁה brass. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שִׁמְעַ hearing fem. מַגִּיעַ touching fem. מַגִּיעָה.

a. In many cases the feminine is formed indifferently by ך or by ה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in ך almost always receive ך; active participles, except those of נָזַר, כָּן and לָהּ verbs, oftener take ך than ה; ך is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ך, ך or ך is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בָּתָה daughter, מַתָּה for מַתָּה gift, אֶמֶת for אֶמֶת truth, אֶחָד for אֶחָד one, מְשִׁיבָה for מְשִׁיבָה ministering, מְשִׁיבָה Mal. 1: 14 for מְשִׁיבָה corrupt, מְשִׁיבָה for מְשִׁיבָה pan. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel \bar{u} remains in מִשְׁכָּן Lev. 5: 21 deposit, and the proper name תַּנְחֻמֶּת Tanhumeth. From אָח brother, חָם father-in-law are formed אָחָה sister, חָמָה mother-in-law, the radical ך, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. a ; נִפְּלָא difficult Deut. 30: 11 is for נִפְּלָא from נִפְּלָא.

§ 208. The changes which result from appending the feminine termination ה, the plural terminations ים and וּת, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מַת *dead* fem. מִתָּה, pl. מִתִּים; יָרֵךְ *thigh* du. יָרְכִים, שְׁלֵם *complete* fem. שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הֹלֵךְ *going* fem. הֹלֶכֶה, pl. הֹלְכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by מִשְׁבָּטִים, מִשְׁבָּטִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵדָה Jer. 3: 8. 11, שֶׁבֶטָה Ex. 23: 26, נֶשֶׁבֶתָה Cant. 1: 6, שְׁוֹבֶבָה Isa. 54: 1, and frequently with the pause accents, § 65, e. g. חֹלְבָה Isa. 21: 3, שְׁוֹבֶבָה Lam. 1: 16, שְׁוֹבֶבָה Isa. 49: 8, אֶבְיָרִים Ex. 28: 40, סִיגָרִים Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphha), מִשְׁבָּטִים Isa. 2: 20, פְּרִיָּהֶם Eccles. 2: 5, מִזְבָּחֹת Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. מַחְשָׁבָה *overthrow*, מִצְוֹת *counsels*, הִזְנָה *abomination*, מִשְׁבָּטָה *staff*, מִשְׁבָּטָה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, חֵלֶל *wild-goat*, fem. חֵלָה, יָרֵךְ *ostrich*, fem. יָרֵכָה, מִתָּה *thigh*, fem. מִתָּה. It is also dropped from the plural of the monosyllable בֶּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בָּנָה, § 207. b; so בֶּזֶל *fork* pl. בֶּזֶלֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבֵן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת; מִצְדָּה *fortress*, pl. מִצְדֹּת, only disappearing in a few exceptional cases, שֵׁשֶׁר *hair*, fem. שֵׁשֶׁרָה, טָלִי *quail*, pl. טָלִים, מִצְדָּה and מִצְדֹּת *fords*, כֶּסֶף *talent* du. כֶּסֶפִּים but in pause בְּכֶסֶם *river* du. נֶחֱלָם *pasture*, pl. מִצְדֹּת once מִצְדֹּת (with Hholem). So in the ל"א participles נִבְּאָה *prophesying* pl. נִבְּאִים, נִבְּאָה *polluted* pl. נִבְּאִים, נִבְּאָה *found* pl. נִבְּאִים; but with the pause accents Kamets returns, נִבְּאִים Ezek. 13: 2, נִבְּאִים Ezr. 8: 25. The foreign word פֶּרְיָה *suburbs* forms its plural irregularly פֶּרְיָה.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (c), מִתָּה *terror* pl. מִתָּה, מִתָּה *habitation* pl. מִתָּה, מִתָּה *sweet* fem. מִתָּה, מִתָּה pl. מִתָּה, מִתָּה *distress* fem. מִתָּה, מִתָּה *lodging* fem. מִתָּה, מִתָּה *flight* fem. מִתָּה, מִתָּה *rest* fem. מִתָּה, מִתָּה *fortification* fem. מִתָּה, מִתָּה *deep* fem. מִתָּה Prov. 23: 27 and מִתָּה *chain* pl. מִתָּה 1 Kin. 6: 21 K'ri; פָּלִיט *escaped* pl. פָּלִיטִים or פָּלִיטִים fem. פָּלִיטָה or פָּלִיטָה.

d. Hholem is dropped from the plural of *bird* pl. *צִפְּרִיִּים*, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus *skull* *אֵלְגָלֶת*, by the substitution of the plural ending וֹת for ה, § 201, becomes *אֵלְגָלֶתֹת*, *course* *מַחְלָקָה*, pl. *מַחְלָקוֹת*, or with Hhateph-Kamets under a doubled letter, § 16. 3. *b*, *coat* *בְּחֹת*, pl. *בְּחֹתֹת*, *ear of corn*, pl. *אֵשְׁכָרִים*; in two instances a pretonic Kamets is inserted, *drought* pl. *בַּצָּרוֹת*, *Astarte* pl. *אֲשְׁתָּרוֹת*.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 207; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, *sucker* *רוֹנָקָה* (from *רוֹנַק*) pl. *רוֹנָקוֹת*, *epistle* (from *אֵלֶּה*) pl. *אֵלֶּהוֹת*, *knife* (from *כַּאֲזָל*) pl. *כַּאֲזָלוֹת*, *reddish* (from *אֶרְבֵּי אֶדְמָה*) pl. *אֶרְבֵּי אֶדְמָה*, *nurse* (from *מִיָּדָה*) pl. *מִיָּדָה*, *scale* pl. *מִשְׁקָלִים* and *מִשְׁקָלוֹת*. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, *ring* pl. *טַבָּעוֹת*, *touching* pl. *נֹגֵחַ* (from *נֹגַח*).

f. A few nouns with quiescents in the ultimate present apparent exceptions which are, however, readily explained by the contractions which they have undergone. Thus *thorn* *חֹרֶת* for *חֹרֶה*, § 57. 2 (5), *day*, pl. *יָמִים* (from *יָמִים*); *strife*, pl. *מִדְּוָנִים* (from *מִדְּוָנִים*); *ox*, pl. *שֹׁרִים* (from *שֹׁרִים*); *pot*, pl. *דְּבָרִים* or *דְּבָרִים*, § 210. 3; *street*, pl. *שִׁטָּה* (from *שִׁטָּה* or *שִׁטָּה*); *city*, pl. *עָרִים* (from *עָרִים* or *עָרִים*); *head*, pl. *רִאשִׁים* (from *רִאשִׁים*). So *measure* becomes in the dual *מִאָּזָה* for *מִאָּזָה* and *one hundred*, du. *מֵאָזָה* for *מֵאָזָה*; *work*, probably had in the absolute plural *מַלְאָכֹת*, whence the construct is *מַלְאָכֹת*.

2. The final consonant sometimes receives Daghesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĭ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted ע"ו roots, *perfect* fem. *תַּמְלָה*, *sea* pl. *יָמִים*; *shield*, pl. *מִגְדָּלִים* and *מִגְדָּלוֹת*; *statute* pl. *חֻקִּים*, fem. *חֻקָּה*, pl. *חֻקֹּת*, or in whose final letter two consonants have coalesced, *nose* du. *אַפִּים* for *אַפִּים*; *she-goat* pl. *עִזִּים* for *עִזִּים*; *time* pl. *עֲתִים* and *עֲתֹת*; *man*, *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter being either contracted forms, *weak* pl. *חֲלָהּ* fem. *חֲלָהּ* pl. *חֲלָהּ*, or receiving Daghesh-forte conservative in order to preserve the

short vowel, *אָגם* pool pl. *אָגמים*; so *אָוֶן* wheel, *הָרָם* myrtle, *פָּעֹת* few, *רָחֹם* frightful, *רֶחֱלֶקֶת* greenish, *רָצָה* desire. Before ה Pattahh may be retained in an intermediate syllable, *לֶחֶם* fresh pl. *לֶחֶמים*; before other gutturals it is lengthened to Kamets, § 60. 4, *שִׁיר* prince pl. *שִׁירִים* fem. *שִׁירָה*; so *אֶצְבָּעִים* fingers, *אַרְבָּעָה* four, *קַוְּצִים* helmets, *מַצְרִים* straits and *הַקַּבִּיצִים* baskets, *לִפְתָּה* loops, which do not occur in the singular, but are commonly referred to *הַיָּדִי*, § 196. b, being changed to א as in § 210. 3. d; also *שֵׁד* breast, which omits Daghesht du. *שֵׁדִים*. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, *בַּיָּד* prey fem. *בַּיָּדָה*, *פָּחַד* fear fem. *פָּחַדָה*, *בַּיָּדָה* wine-press pl. *בַּיָּדָה*, *בִּגְדֵי* garment pl. *בִּגְדִים* and *בִּגְדִים*, *תְּרוּמָה* tribute, *בַּסֵּבֶל* basin, *מִסְרָה* morsel, *צֶדֶד* side, *גָּלָל* wheel, *כַּסְכְּסוֹת* baskets, *כַּסְכְּסִים* palm-branches, *מִדְרָגָה* threshing-sledge pl. *מִדְרָגִים* or by the resolution of Daghesht-forte, § 59. a, *בִּזְרִימִים*. It is rejected from *צִמְצִמִּים* cymbal pl. *צִמְצִמִּים*, *זֶרֶק* sort pl. *זֶרֶקִים*, *בִּרְיָה* berries, probably from *בִּרְיָה* and *בִּרְיָה* men, from the obsolete singular, *בִּרְיָה*. The plural of *עָם* people is *עַמִּים* and in a very few instances with the doubled letter repeated, *הַרְרִים*; so *הַר* mountain pl. *הַרִים* and *הַרְרִים* Deut. 8: 9, *צֶלֶל* shadow pl. *צֶלְלִים* pl. *statute* pl. *תְּקָרָה* and twice in the construct, *תְּתַקְרֶה* Judg. 5: 15, Isa. 10: 1, which implies the absolute form *תְּתַקְרֶה*.

b. The final letter is doubled after Kamets in the following words besides those from ט roots, *אֵיכָה* porch pl. *אֵיכָהִים*; so *אֶחָד* hire, *גִּמְלָה* camel, *זֶמַן* time, *חֹשֶׁךְ* darkness, *מִרְחָק* distance, *קָטָן* small, *רֶחֶק* green, *שָׁקֵט* quiet, *שִׁיטָּה* lily, *שִׁיטָּה* coney, to which should perhaps be added *שִׁיטָּה* Deut. 8: 15 scorpion, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been *שִׁיטָּה*, § 65. The Niphal participle *הִתְקַדֵּשׁ* honored has in the plural both *הִתְקַדְּשִׁים* and *הִתְקַדְּשִׁים*. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghesht-forte, in the plurals of *אָח* brother pl. *אָחִים*, *הָקָה* hook, *הָקָה* confidence, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ט roots, *גִּבְעָה* peak pl. *גִּבְעָהִים*, *קָדֵשׁ* sacred scribe, *תְּרִצָּה* band, *לָאָה* nation, *עֲרִיב* naked, and several adjectives of the form *קָטָל*, which are mostly written without the vowel-letter ו, § 14. 3, e. g. *אָדָם* red fem. *אָדָמָה*, *אָדָמִים* terrible, *אָדָה* long, etc.; *אֲדָמָה* dunghill takes the form *אֲדָמָהִים* in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, *תְּרִצָּה* Prov. 24: 31 nettles or brambles from *תְּרִיז* Esth. 2: 9 from *תְּרִיז* Kal pass. part. of *תְּרִיז*.

e. *אִישׁ* (אִישׁ) man is not contracted in the plural *אִישִׁים* men; in the feminine, for the sake of distinction, the initial weak letter is dropped, *נָשִׁים* women, which is used as the plural of *אִשָּׁה* woman; *אִישִׁים* men and *נָשִׁים* women are rare and poetic. *אִישׁ* ploughshare has either *אִישִׁים* or *אִישִׁים* in the plural.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (a). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ā* from which it has commonly arisen, § 185, or like *ē* it may become *ī* or *ē*, **עֲצָמָה** (**עֲצָם**) *strength* fem. **חֵפְזָה** (**חֵפְזָה**) fem. **חֵפְזָה** (**חֵפְזָה**) *freedom*, **אָמַר** (**אָמַר**) *saying* fem. **אָמַרָה** and **אָמַרָה**, **מֶלֶךְ** (**מֶלֶךְ**) *king*, **מֶלֶכָה** *queen*, **טָבַח** *slaughter* fem. **טָבַחָה**.

a. Nouns having either of the forms **קָטְלָה**, **קָטְלָה**, **קָטְלָה**, **קָטְלָה**, **קָטְלָה**, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, **מֶלֶךְ** (**מֶלֶךְ**) *king* pl. **מֶלְכִים**, **מֶלֶכָה** *queen* pl. **מֶלְכוֹת**, **אָמַר** (**אָמַר**) *saying* pl. **אָמְרִים**, **אָמַרָה** *id.* pl. **אָמְרוֹת**, **פָּעַל** (**פָּעַל**) *work*, pl. **פָּעֻלִים**, **הָטָא** *sin* pl. **הָטְאִים**.

a. Pretonic Kamets is not admitted by the numerals **עֶשְׂרִים** *twenty* from **יָשָׁר** *ten*, **שִׁבְעִים** *seventy* from **שִׁבְעָה** *seven*, **תִּשְׁעִים** *ninety* from **תִּשְׁעָה** *nine*. The words **בִּשְׁמֵרִים** *pistachio-nuts*, **הָבִיָּה** *ebony*, **צִצְאִים** Job 40: 21. 22, **רַחֲמִים** *mercies*, **שִׁקְמוֹת** and **שִׁקְמוֹת** *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from **בִּשְׁמֵה**, and the second by Gesenius from **הָבִיָּה**. The plural of **חֵכְמָה** *wisdom* is not **חֵכְמוֹת** but **חֵכְמוֹת**. Quadriliteral Segholates also receive pretonic Kamets in the plural **פְּנָנִים** pl. **פְּנָנִים** *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, **פְּנָנִים** *concubine* pl. **פְּנָנִים**, **צִפְּרָה** *nail* **צִפְּרָה**.

b. The superior tenacity of Hholem, § 60. 1. a (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals אָרֶחַ way pl. אֲרָחִים, so אֶרֶץ month, אֶרֶץ thicket, אֶרֶץ sheaf, אֶרֶץ fawn; but as Hhateph-Kamets or Kamets-Hhatuph in תֹּרֶן threshing-floor pl. with art. תֹּרֶן holiness pl. תֹּרֶן and with art. תֹּרֶן root pl. תֹּרֶן, § 19. 2. *a*, or as a long vowel in אֶהָ tent pl. אֶהָ stall pl. אֶהָ, § 60. 3. *e*, or shifted to the following letter so as to take the place of the pretonic Kamets in תֹּמָ thumb pl. תֹּמָ brightness pl. תֹּמָ, § 186. *a*. Comp. חָצֵל (חָצֵל) graven image pl. חָצֵל. In the other nouns it is rejected, מֶנֶח morning pl. מֶנֶח; so תֹּרֶן threshing-floor, אֶרֶץ cypress, חֶפֶץ handful, רֶמֶס spear, יֶנֶס juniper, חֶלֶל hollow of the hand.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת death pl. מָוֶת, מָוֶת iniquity pl. מָוֶת. Gesenius regards מָוֶת Prov. 11: 7, Hos. 9: 4, as the plural of מָוֶת, while others derive it from מָוֶת, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֶרֶם ram pl. אֶרֶם, אֶרֶם olive pl. אֶרֶם, לַיִל night pl. לַיִל, but not in תֹּרֶן strength pl. תֹּרֶן, תֹּרֶן fountain pl. תֹּרֶן, אֶסֶל ass-colt pl. אֶסֶל, goat pl. אֶסֶל. The plural of גֵּא valley is גֵּא by transposition from the regular form גֵּא which is twice found in the K'thivh 2 Kin. 2: 16, Ezek. 6: 3; בֵּית house has as its plural בֵּיתים § 19. 2. *a*, whether this be explained as for בֵּית from בֵּית to build or for בֵּית from בֵּית to lodge. Middle Yodh always quiesces before the feminine and dual endings, מֶנֶח provision fem. מֶנֶח, עֵינַי eye du. עֵינַי.

d. Monosyllables in י from ל"ה roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the fem. nine חָלָה (חָלָה) necklace fem. חָלָה, and the plural חָלָה (חָלָה) lion pl. חָלָה and חָלָה, חָלָה kid pl. חָלָה, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, חָלָה necklace pl. חָלָה, חָלָה simple pl. חָלָה and חָלָה, חָלָה gazelle pl. חָלָה and חָלָה; in like manner חָלָה branches, חָלָה lions are referred to חָלָה and חָלָה though these singulars do not occur; חָלָה (חָלָה) utensil does not receive Kamets in the plural חָלָה. No absolute plurals occur of Segholates with final Vav, only the construct forms חָלָה, חָלָה.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, חָלָה (חָלָה) door du. חָלָה, חָלָה (חָלָה) way du. חָלָה, חָלָה (חָלָה) horn du. חָלָה and חָלָה, חָלָה (חָלָה) cheek du. חָלָה, חָלָה (חָלָה) knee du. חָלָה, so חָלָה, חָלָה, חָלָה.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final י is rejected before the feminine and plural

endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפּוֹת *work* pl. מַעֲשֵׂה; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that יָפָה is for יָפִיָה and מַעֲשֵׂה for מַעֲשִׂיָה. In a very few instances the radical י remains, e. g. עֵטָה Cant. 1: 7 from עֵטָה (עֵטָה) Isa. 25: 6 from מִקְחָה (מִקְחָה) and is even strengthened by Daghesh-forte, § 209. 2, בּוֹכָה Lam. 1: 16 from בּוֹכָה, פָּרָה and פָּרָה, § 196. b, fem. of פָּרָה, הִרְיָה Hos. 14: 1, elsewhere הִרְיָה, פִּיָה mouth. edge pl. פִּיָה, פִּיָה and פִּיָה, or changed to א, § 56. 4, טָפָה (טָפָה) *young lamb* טָפָה (טָפָה), so that it is not necessary to assume a singular טָפָה which nowhere occurs; חִלְבָה Ps. 10: 8 has as its plural חִלְבָה ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יָה, יָה, or it may in the masculine plural be contracted to יָה, § 62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרִיָה; צִי *ship* pl. צִים and צִים, נָקִיָה *free* pl. נָקִיָה, נָקִיָה *pure* pl. נָקִיָה. So nouns in יָה upon the exchange of the feminine singular for the plural termination עֲמֹנִיָה *Ammonitess* pl. עֲמֹנִיָה, חִתִּיָה *Hittitess* pl. חִתִּיָה.

a. In עֲרַבְיָה 2 Chron. 17: 11 *Arabians* from עֲרַבִי an א is interposed, elsewhere עֲרַבִיָה, עֲרַבִיָה *branches*, עֲרַבִיָה *corners* and עֲרַבִיָה *bowls*, which do not occur in the singular, are assumed to be from עֲרַבִיָה, עֲרַבִיָה and עֲרַבִיָה.

b. A few monosyllables in יָה form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, קִיד *kid* fem. קִידָה, לֵבִי *lion*, לֵבִיָה *lioness*, § 198. d, גַּזֵּל *gazelle* fem. גַּזֵּלָה (גַּזֵּלָה and גַּזֵּלָה are used as proper names), שָׁתִי *drinking* fem. שָׁתִיָה.

3. There are few examples of final ו or י with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִיָה, מַלְכוּת *kingdom* pl. מַלְכוּתָה, § 62. 2, עֵדוּת *testimony* pl. עֵדוּתָה, עֵדוּת *sister* pl. עֵדוּתָה and עֵדוּתָה for עֵדוּתָה, רַבּוּ and רַבּוּ *myriad* pl. רַבּוּת, רַבּוּת and רַבּוּת; the dual רַבּוּתָה inserts the sign of the feminine, or as others think of the plural § 205. b.

a. תְּחִיָה or תְּחִיָה Jer. 37: 16 *cells* is referred to the assumed singular תְּחִיָה; תְּחִיָה Isa. 3: 16 K'thibh and תְּחִיָה 1 Sam. 25: 18 K'thibh are formed from תְּחִיָה, תְּחִיָה abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating

in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. **אָפּגאַנג** *fount* fem. **אָפּגאַנגען**, **פּאַפּ** *wild ass* pl. **פּאַפּעס**.

§ 212. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 2. They consist in the rejection of Kamets or Tsere, **גָּדוֹל** *great* fem. **גְּדוּלָה** pl. **גְּדוּלִים** f. pl. **פָּקֶדֶת**, **זְכוֹרֹת** *memorial* pl. **זְכוֹרִים**, **דְּבָר** *word* pl. **דְּבָרִים**, **מְשִׁיבָה** *restoring* pl. **מְשִׁיבִים** fem. **מִצָּר** *distress* pl. **מִצָּרִים**, **לֵוִי** *Levite* pl. **לְוִיִּם**, except from nouns in הָ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1, **נָפֶּשׁה** *beautiful* fem. **נָפֶּשׁה** pl. **נָפֶּשׁוֹת** *field* pl. **שָׂדוֹת**, **קָשָׁה** *hard* pl. **קָשִׁים**, **מִעָלָה** pl. **מַעֲלִים** and **מַעֲלֹת** *bowels*, **נָכָה** *smitten* pl. **נָכִים**. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesth-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. **תָּחַשׁ** for **תָּחַשׁ**, § 189. 1, *workman* pl. **תָּחָשִׁים**, so **פָּחַשׁ** *horseman*, **בָּחִיחַ** *fugitive*, **פָּחִים** (const. **פָּחִים**) *eunuch*, **תָּרִיץ** *terrible*, **פָּרִיץ** *violent*, **דָּלִיץ** *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), **בָּחוּר** *young man* pl. **בָּחוּרִים**. Kamets is also retained in certain כֹּחַ, כֹּחַ and כֹּחַ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. **מָגֶל** *shield* pl. **מָגִלִּים** and **מָגִלֹת**, **בָּלִיז** *fortress* pl. **בָּלִיזִים**, **בָּרִיחַ** *branch* pl. **בָּרִיחֹת**, **זָנוּחַ** *corner* pl. **זָנוּחוֹת** (from **רוּם**) *height*, du. **רָמָה**. Other instances of its retention are rare and exceptional, **בָּגִיד** *treacherous* fem. **בָּגִידָה** (const. **בָּגִידָה**) *week* pl. **בָּגִידִים** and **בָּגִידוֹת** but du. **בָּגִידָה**, **מָלִיחַ** *warrior* pl. **מָלִיחִים**.

b. When Kamets following a doubled letter is rejected, and Daghesth-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, **חֲזִיוֹן** *vision* pl. **חֲזִיוֹנוֹת**, **אֶשְׂרֵי** *a tenth* pl. **אֶשְׂרֵינִים**, but **זְכוֹרֹת** *memorial* pl. **זְכוֹרֹת**.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesth-forte, **תָּחַשׁ** for **תָּחַשׁ**, § 189. 1. b, *deaf* pl. **תָּחָשִׁים**, or if it is commonly represented by ר, § 14. 3, **פָּרֶכֶת** or **פָּרֶכֶת**, § 188, *hammer* pl. **פָּרֶכֶתִים**, or a radical ר quiesces in it, **אֶתֶן** or **אֶתֶן** (from **רָחַן**, § 191) *perennial* pl. **אֶתֶנִים** or **אֶתֶנִים**, **מִקְדָּשׁ** *temple* pl. **מִקְדָּשִׁים** and **מִקְדָּשֹׁת**, **מִשְׁתָּרִים** and **מִשְׁתָּרִים** *rectitude*, **נָדָרִים** (from **נָדָר** or **נָדָר**) *proud*. Other cases are rare and exceptional, e. g. **נְחָלָה** Neh 3: 34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֻׁדֹדִית Ashdoditess pl. אֲשֻׁדֹדִיִּם Neh. 13: 23 K'ri (K'thibh אֲשֻׁדֹדִית), אֲמֹנִית Ammonitess pl. אֲמֹנִיִּם id. (K'thibh אֲמֹנִית, 1 Kin. 11: 1 (אֲמֹנִיִּם)), אֲסִידִי Sidonian f. pl. אֲסִידִיִּם where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשֻׁבָּל cluster pl. אֲשֻׁבָּלִים Cant. 7: 8, אֲרָבָה chariot fem. אֲרָבָה pl. אֲרָבָהִים distance pl. אֲרָבָהִים and אֲרָבָהִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זֶרַע fury pl. זֶרַעִים fork pl. זֶרַעִים, § 192. *a.* צֶלַח dish pl. צֶלַחִים by the resolution of Daghesht-forte for אֲצֶלַח, § 59. *a;* אֲחֵר for אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרִים as if from אֲחֵר, אֲחֵר coal has pl. אֲחֵרִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine הַ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in הַ become plural with no further change than that of their termination מַמְלָכָה kingdom pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted מַלְכָּה queen from מַלְכָּה, pl. by § 210. 3. מַלְכוֹת. Nouns in תַּ, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֲפִסְתָּ epistle (from אֲפִסְתָּ) pl. אֲפִסְתּוֹת, אֲשִׁמְרָה observance (from אֲשִׁמְרָה) pl. אֲשִׁמְרוֹת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending תַּ takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) year, by § 212, becomes in the dual שְׁנָתָם, דֶּלֶת door by § 210. 4, du. דְּלָתָם, נְחֹשֶׁת brass du. נְחֹשֶׁתָם.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אֲמָה (for אֲמָה) maid-servant pl. אֲמָהִים, חֵזֶה (for חֵזֶה from חֵזֶה) portion pl. חֵזֶהִים and חֵזֶהִים, comp. § 210. 3. *d.*

הַחֲזָרִים (for חֲזָרִים from חָזַר) pl. חֲזָרִים; in like manner חֲבֵרִים *colleagues* is referred to the assumed singular חֲבֵר. הַשָּׂרֵה (שָׂרָה) *governor* has in the plural both שָׂרֵה (const. שָׂרֵה) and שָׂרִים.

THE CONSTRUCT STATE.

§ 214. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (חֲבֵרִים or חֲבֵרִים *supported*). A noun which is not so related to a following one is said to be in the absolute state (חֲבֵרִים *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 215. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending הַ, is changed to תַּ, שִׁפְחָה *handmaid* const. שִׁפְחָת; the ending ת remains unchanged, בִּישְׁמֶרֶת *observance* const. בִּישְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תַּ, the close connection with the following

noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, מְלִכְתָּה *kingdom* const. מְלִכְתָּה instead of מְלִכְתָּה § 61. 1. *b*, מְדִינָתָה *dominion* const. מְדִינָתָה, מְלֵאכָה *work* const. מְלֵאכָה, מְרִדְבָּה *chariot* const. מְרִדְבָּה, מְקִינָה *crown* const. מְקִינָה, מְלֵחָה *flame* const. מְלֵחָה, מְטֵנָה *ten* const. מְטֵנָה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשִׁפְחָה *family* const. מְשִׁפְחָה, מְאַרְבָּעָה *four* const. מְאַרְבָּעָה; so מְחֵלָה *fig-cake* const. מְחֵלָה; מְאִשָּׁה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְאִשָּׁה. On the other hand, מְבִטְלָה *bottle* has in the construct מְבִטְלָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from מְבִטְלָה; מְחֵלָה *portion* const. מְחֵלָה.

2. The ending ם of the masculine plural and ם of the dual are alike changed to ם, עַמִּים *nations* const. עַמִּי, קַרְנִים *horns* const. קַרְנִי; ם of the feminine plural suffers no change קְלוֹת *voices* const. קְלוֹת.

a. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בְּמִנְיֹתָה (the accent invariably thrown back by § 35. 1), commonly in the K'thib בְּמִנְיֹתָה const. of בְּמִנְיֹתָה *high-places*, בְּמִנְיֹתָה 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד *hand* const. יָד, מְנִיבָה *seat* const. מְנִיבָה, מְנִיבָה *neck* const. מְנִיבָה, מְנִיבָה *old* const. מְנִיבָה, מְנִיבָה *heart* const. מְנִיבָה, מְנִיבָה *mighty man* const. מְנִיבָה.

a. Kamets remains in the construct of מְנִיבָה *porch*, מְנִיבָה *writing*, מְנִיבָה *gift*, מְנִיבָה *cloud* (once const. מְנִיבָה Ex. 19: 9), מְנִיבָה *decree* and מְנִיבָה *sea*, e. g. מְנִיבָה *sea of salt*, except in the phrase מְנִיבָה *sea of weed*, i. e. *Red Sea*; so too in מְנִיבָה *portion*, and מְנִיבָה *end*, which are contracted from מְנִיבָה roots, § 213. *a*; מְנִיבָה *milk* becomes מְנִיבָה, and מְנִיבָה *white* מְנִיבָה Gen. 49: 12 in the construct.

b. Tsere remains in the construct מְנִיבָה *five* const. מְנִיבָה, מְנִיבָה *mire* const. מְנִיבָה, מְנִיבָה *breathing* const. מְנִיבָה, מְנִיבָה *heel* const. מְנִיבָה, in the derivative מְנִיבָה *shield* const. מְנִיבָה and מְנִיבָה found in several proper names. It is occasionally shortened to Seghol before Makkeph in מְנִיבָה *mourning* const. מְנִיבָה, מְנִיבָה *time* const. מְנִיבָה and מְנִיבָה, מְנִיבָה *name* const. מְנִיבָה, מְנִיבָה and מְנִיבָה, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct מְנִיבָה, מְנִיבָה or מְנִיבָה. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: מְנִיבָה *nest* const. מְנִיבָה, מְנִיבָה *rod* const. מְנִיבָה and מְנִיבָה, מְנִיבָה Deut. 32: 28 *perishing* const. of מְנִיבָה, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מְ

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* תִּלְתֵּי *tilthe* const. מִנְשֵׁי מִנְשֵׁי *mourning* const. מִנְשֵׁי מִנְשֵׁי *key* const. מִנְשֵׁי מִנְשֵׁי and מִנְשֵׁי מִנְשֵׁי *lair* const. מִנְשֵׁי מִנְשֵׁי *clamour* const. מִנְשֵׁי מִנְשֵׁי *matrix* const. מִנְשֵׁי מִנְשֵׁי *corruption* const. מִנְשֵׁי מִנְשֵׁי *altar* const. מִנְשֵׁי מִנְשֵׁי.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from טוּ roots, חֹק *statute* const. חֹק and חֹק rarely in other words גִּדְלוֹ Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גִּדְלוֹ), Job 17: 9, Prov. 22: 11, הִנְיָן Ex. 30: 23, שִׁלְשֵׁי Ex. 21: 11; this becomes Pattahh before the guttural in מִנְשֵׁי for מִנְשֵׁי construct of מִנְשֵׁי *high*. כֹּל *köl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b.*; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כָּל.

d. The termination י becomes י in the construct, § 57. 2 (5), כִּי *enough* const. כִּי, חַי *life* const. חַי.

e. Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17: 4, 5, elsewhere אָבִי, אח *brother* const. אחי, חֵן *friend* const. חֵן 2 Sam. 15: 37, 1 Kin. 4: 5, or חֵן 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from חוּ roots, § 187. 2. *d.*

2. In a simple final syllable ה is changed to ה, טֶה *sheep* const. טֶה, רֹעֶה *shepherd* const. רֹעֶה, טֶה *field* const. טֶה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in חֲלֵי verbs, while the future has Seghol, § 170. *c.* An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פֶּה in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, רָאָה *fearing* const. רָאָה, חֹסֵד *host* const. חֹסֵד.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מָקוֹם *place* const. מָקוֹם, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִים, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדַי, לֵב *heart* const. לֵב, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesht-forte, חָבֵשׁ (for חָבֵשׁ) *workman* const. חָבֵשׁ, חֲמָה (חֲמָה) *horseman*

const. פָּרַשׁ, פָּרַשָׁה, פָּרָשָׁה (פָּרַשָׁה) *vail* const. פָּרַחַת, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע"ו and ע"י roots, עָרִים (from עָרַר) *cities* const. עָרִי, בָּאִים (from בָּאָה) *coming* const. בָּאִי; so likewise where Kamets quiesces in א, ראשִׁים *heads* const. ראשִׁי; (3) under מ prefixed to ע"ט roots, מָסָה (from מָסָה) *covering* const. מָסָה, מָסָה (from מָסָה) *shield* const. מָסָה, מִצְדָּה (from מִצְדָּה) *fortress* const. מִצְדָּה; (4) in ל"ה derivatives of the form גְּלוּת (from גָּלָה) *exile* const. גְּלוּת, הַגָּדָה *meditation* const. הַגָּדָה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לָחַי) *cheeks* const. לְחָיִים, גְּדִיִּים (from גָּדַר) *kids* const. גְּדִיִּי, הַנְּאִיִּים (from הִנְאָה) *sins* const. הַנְּאִיִּי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, אָכָה *curse*, מְצֻלָּה *cave*, מְצֻלָּה *conduit*, and the plurals, הַדְּרָאִי, הַדְּרָאִי, הַדְּרָאִי Lev. 7: 38, מְצֻלָּה, מְצֻלָּה, מְצֻלָּה 2 Kin. 12: 8, מְצֻלָּה Ezek. 27: 9, מְצֻלָּה Job 34: 25, מְצֻלָּה, מְצֻלָּה Eccles. 9: 1, הַוְּשָׁרִי.

b. Tsere is retained in words in which it quiesces in the vowel-letters א or ר, רֵאשִׁית *beginning* const. רֵאשִׁית, הַיְכָל *temple* const. הַיְכָל, and in addition in the following, אֹבֹת *crib*, אֹזֶן *girdle*, אֶתֶן *thread*, נָכַר *foreign land* const. נָכַר, אֶבֶדָה *loss* const. אֶבֶדָה, so אֶפְלָה Isa. 58: 10 *darkness*, בְּרִיחַ *pool*, גְּזֻלָּה *robbery*, גְּנֻבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מְדַפְּסָה *overthrow*, מִדְּבָרָה Gen. 49: 5 *sword*, מְסֻכָּה *molten-image*, מְרִיחָה Job 16: 13 *gall*, מְרִיחָה *heap*, זָאָה *excrement*, הָאֵזָה *fig-tree*, הַרְחֵמָה *deep sleep*, and the plurals מְנַחֵם *mourning* from אֶבְלִים (אֶבֶל), so תַּשְׁתַּחֲוִי *desiring*, שָׁנָה *sleeping*, שָׁנָה and שָׁנָה *rejoicing*, שָׁנָה *forgetting*, זָאָה *wolves* from זָאָה (זָאָה); יָגֵעִים *weary* becomes יָגֵעִי in the construct, and פָּלְטָה *escaped* פָּלְטָה. Tsere also remains in the const. זָהָה *sweat*, מֵתָה from מָתָה *dead*, עֵדָה from עָדָה *witness*, which are from ע"ו roots, and רֵשָׁה from רֵשָׁה *friend*, root רָשָׁה.

c. Hholem is rejected from the syllable before the accent in אֶרְבָּנוֹת const. pl. of אֶרְבָּנוֹת *palace*, אֶשְׁבָּנוֹת and אֶשְׁבָּנוֹת const. pl. of אֶשְׁבָּנוֹת *cluster*, תְּאֵמָי Cant. 4: 5 and תְּאֵמָי Cant. 7: 4 *twins*, מְצֻלָּה from מְצֻלָּה *high-places*, see § 216. 2. a; it is changed to א in מְצֻלָּה from מְצֻלָּה *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, חֶמֶד *midst* const. חֶמֶד, חֶמֶד *cups* const. חֶמֶד, חֶמֶד *house* const. חֶמֶד, חֶמֶד *fountains* const. חֶמֶד, חֶמֶד *valley* const. חֶמֶד, pl. חֶמֶד, § 210. 3. c, const. חֶמֶד Ezek. 35: 8. Exceptions are rare, חֶמֶד (according to Kimchi and Baer חֶמֶד) Ezek. 28: 18 *iniquity*, חֶמֶד Prov. 19: 13 *contentions*, חֶמֶד *neck* const. חֶמֶד and חֶמֶד *iniquity* const. חֶמֶד.

e. A few nouns of the forms חֶמֶד, חֶמֶד, חֶמֶד have חֶמֶד or חֶמֶד in the construct instead of חֶמֶד, § 61. 1. b, חֶמֶד *wall* const. חֶמֶד, חֶמֶד *robbery* const. חֶמֶד, חֶמֶד *thigh* const. חֶמֶד, חֶמֶד *heavy* const. חֶמֶד and חֶמֶד *shoulder* const. חֶמֶד, חֶמֶד *uncircumcised* const. חֶמֶד and חֶמֶד *smoke* const. חֶמֶד and חֶמֶד *side* const. חֶמֶד and חֶמֶד *long* is only found in the construct, the corresponding absolute was probably חֶמֶד; חֶמֶד *helmet* simply shifts its accent in the construct, חֶמֶד. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֶמֶד, חֶמֶד *chamber* const. חֶמֶד, חֶמֶד *seed* const. once חֶמֶד Num. 11: 7 else-

where *זָרַע*, *זָרַע* *plant* const. *זָרַע*, *זָרַע* *fetus* const. *זָרַע*, *זָרַע* *seven* const. *זָרַע*, *זָרַע* *nine* const. *זָרַע*; in like manner *הָבֵל* *vanity* const. *הָבֵל*.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, *זָלָזַל* *tinkling* const. *זָלָזַל* for *זָלָזַל*, *דְּבָרִים* *words* const. *דְּבָרִי* for *דְּבָרִי*, *צְדָקָה* *righteousness* const. *צְדָקָה*, pl. *צְדָקוֹת* const. *צְדָקוֹת*, *בְּהֵמָה* *beast* const. *בְּהֵמָה*, *חֲכָמִים* *wise* const. *חֲכָמִי*. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 210. 2, *מְלָכִים* from *מֶלֶךְ* (*מֶלֶךְ*) *kings* const. *מְלָכִי*, *שְׂבָטִים* (*שְׂבָט*) *tribes* const. *שְׂבָטִי*, *תְּרָפוֹת* (*תְּרָפָה*) *reproaches* const. *תְּרָפוֹת*, *דְּלָתַיִם* (*דְּלָת* or *דְּלָת*) *folding doors* const. *דְּלָתִי*; yet not invariably *שְׁעָלִים* (*שְׁעַל*) *handfuls* const. *שְׁעָלִי*, *שִׁקְמוֹת* (pl. *שִׁקְמוֹת*) const. *שִׁקְמוֹתִי*.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghesth-lene, thus, *בְּרָאִים*, *בְּרָאִי*, *בְּרָאִי* not *בְּרָאִי* etc. § 22. a. 3. Exceptions are infrequent as *אֲשֶׁרָה* Deut. 3: 17, *חֲסִידִי* Lam. 3: 22 (in some editions) but *חֲסִידִי* Ps. 89: 2, *חֲסִידִי* Ps. 69: 10, *חֲסִידִי* Ezek. 17: 9, *חֲסִידִי* Isa. 5: 10, *חֲסִידִי* Cant. 8: 6 but *חֲסִידִי* Ps. 76: 4; so with grave suff. *בְּסִפְתָּיִם* Gen. 42: 25, 35, *בְּסִפְתָּיִם* Lev. 23: 18 and in some editions *בְּסִפְתָּיִם* Neh. 4: 7. In a few instances Daghesth-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, *חֲסִידִי* Isa. 57: 6, *חֲסִידִי* Lev. 25: 5, *חֲסִידִי* Isa. 58: 3, *חֲסִידִי* Gen. 49: 17, *חֲסִידִי* Ps. 89: 52, *חֲסִידִי* Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, *שְׁחָתוֹת* Gen. 30: 38. The presence or absence of Daghesth-lene in the dual construct depends upon the form of the absolute, thus *שְׁפָתַי* from *שְׁפָתַיִם* *lips* but *בְּרָכַי* from *בְּרָכַיִם* *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, *מְצַרְרָה* but *מְצַרְרָה*. In the opinion of Ewald *חֲסִידִי* Ezek. 7: 24 is for *חֲסִידִי* from *חֲסִידִיִּם*, and *חֲסִידִי* Ex. 26: 23, 36: 28 for *חֲסִידִי*; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e.* מִרְפָּה *chariot* const. מִרְפָּת. The changes in לֶהֱבִיחַ *flame* const. לֶהֱבִיחַ pl. לֶהֱבִיחִים const. לֶהֱבִיחִים, מִרְפָּה *coals* const. מִרְפָּה are due to the influence of the proximate vowels, § 63. 1; those in הַזִּיּוֹן *vision* const. הַזִּיּוֹן, מִרְפָּה *coats* const. מִרְפָּה are consequent upon the dropping of Daghesh-forte, § 61. 5; that in אֶהְיֶה *tents* const. אֶהְיֶה arises from the conversion of *a* simple into an intermediate syllable, § 18. 3.

NOUNS WITH SUFFIXES.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יָדִי *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, הָ, כָּם, כֶּן, of the second person are connected with nouns in the singular by a vocal Sh'va, הִי of the first person plural and הָ of the second fem. singular by Tsere, and הִי, הָ, of the third person by Kamets; הִי is invariably contracted to יִ, rarely written הִי, § 62. 1, and הָ, to הִי, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הֵיאָה *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she* has existed.

b. First person: הִי is in a few instances preceded by Kamets, מִרְפָּה Ruth 3: 2, מִרְפָּה Job 22: 20.

Second person. The final vowel of הָ is occasionally expressed by the vowel letter הָ, יָדֵהָ Ex. 13: 16, בְּשִׁמְיָהָ Jer. 29: 25. In pause the Sh'va before הָ becomes Seghol, § 65, יָדֵהָ Gen. 33: 5, יָדֵהָ Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in הָ, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, יָדֵהָ Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written הִי, יָדֵהָ Ezek. 5: 12; הִי, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, יָדֵהָ Jer. 11: 15, בְּרִיָּהָ Ps. 116: 19, נִשְׁרִי 2 Kin. 4: 7 K'thibh, where the K'ri has בְּרִיָּהָ. Sometimes the distinction of gender is neglected in the plural and כָּם is used in place of the feminine כֶּן, אֶהְיֶה Gen. 31: 9, אֶהְיֶה Jer. 9: 19; הִי is sometimes added to the feminine suffix as to the full pronoun, יָדֵהָ Ezek. 23: 49.

Third person. The connecting vowel before הִי and הָ is occasionally *e*, אֶהְיֶה Gen. 1: 12, אֶהְיֶה Judg. 19: 24, מִיָּהָ Nah. 1: 13, אֶהְיֶה Job 25: 3, אֶהְיֶה from אֶהְיֶה and מִיָּהָ from מִיָּהָ and frequently with nouns in הִי,

מִרְאֵה and מִרְאֵה from מִרְאֵה, מִרְאֵה from מִרְאֵה; *e* does not occur before the plural ׀ unless it is represented by the vowel-letter ׀ in מִרְאֵה 2 Chron. 34: 5 K'thibh, where the K'ri has מִרְאֵה; it is once found in the fem. plural מִרְאֵה Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, מִרְאֵה Gen. 12: 8, מִרְאֵה Ps. 42: 9. בִּנְיָה Jer. 2: 21, so several times in the K'thibh מִרְאֵה Gen. 49: 11, בִּנְיָה Ex. 22: 4, בִּנְיָה Ex. 22: 26, נִבְנָה Lev. 23: 13, מִרְאֵה 2 Kin. 9: 25, הִבְיָהה Ezek. 48: 18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, מִרְאֵה Lev. 13: 4, מִרְאֵה Num. 15: 28, or by a Massoretic note in the margin, מִרְאֵה Isa. 23: 17. 18 for מִרְאֵה; once ׀ is substituted for ה, מִרְאֵה Ezek. 36: 5. The longer forms of the plural suffixes ׀, ׀, are rarely affixed to nouns in the singular, מִרְאֵה Gen. 21: 28, מִרְאֵה Ezek. 13: 17, מִרְאֵה Ezek. 16: 53, or with the connecting vowel Kamets, מִרְאֵה 2 Sam. 23: 6, or with ה appended. מִרְאֵה 1 Kin. 7: 37, מִרְאֵה Ezek. 16: 53. The vowel ה is also sometimes added to the briefer form of the fem. plural, מִרְאֵה Gen. 21: 29, מִרְאֵה Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ׀ or ׀ being used for the feminine, מִרְאֵה Cant. 4: 2, 6: 6 for מִרְאֵה, Job 1: 14 for מִרְאֵה.

c. The nouns אב father, אח brother, פה mouth take the ending י before suffixes, as they do likewise in the construct state, אבִי, אחִי, פִי; so too חם father-in-law חִמִּי, יִי of the first person coalesces with this vowel, אֲבִי, אֲחִי, פִּי and הִי of the third person, commonly becomes י § 62. 2, אֲבִי, אֲחִי, פִּי more frequent than אֲבִיהִי, אֲחִיהִי, פִּיהִי. In יִי Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ׀ and the dual ׀ are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. a. This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine הִי, and with ה the third masculine הִי, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, מִרְאֵה 2 Kin. 6: 8 for מִרְאֵה, מִרְאֵה Ps. 132: 12 for מִרְאֵה, מִרְאֵה Deut. 28: 59 for מִרְאֵה, מִרְאֵה Ezek. 16: 52 for מִרְאֵה, מִרְאֵה and מִרְאֵה, מִרְאֵה Ps. 74: 4, מִרְאֵה, מִרְאֵה, מִרְאֵה. On the other hand, suffixes proper to plural nouns are occasionally

appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, *תַּשְׁאִיר* Lev. 5: 24, *הַחֲלִירָה* Ps. 9: 15, *שְׁנֵי חֲלִירָה* Ezek. 35: 11, *נֶצֶד־הָרָה* Isa. 47: 13.

b. The vowel-letter *י* is not infrequently omitted after plural and dual nouns, *הָרָהִים* Ex. 33: 13 for *הָרָהִיִּים* Ps. 134: 2 for *הָרָהִיִּים* Ex. 32: 18 *K'thibh* (*K'ri* *הָרָהִיִּים*), *עֲבָדֶיךָ* 1 Sam. 18: 22 *K'thibh* (*K'ri* *הָרָהִיִּים*), *גִּבְיֹתָם* Gen. 10: 5 for *גִּבְיֹתָיִם*, *חֲלָבֵיךָ* Gen. 4: 4 for *חֲלָבֵיךָ*.

c. *Second person.* The vowel *י* remains unchanged before the fem. sing. *י* in *אֲשֶׁר־יָהִי* Eccl. 10: 17 and with *י* appended *נָחַיִם* Nah. 2: 14. Sometimes, as in the full pronoun, *י* is appended to the fem. sing. suffix and *י* to the plural, *הָחֵלֵא־יָהִי* Ps. 103: 3, *חַיִּיכִי* ver. 4, *פְּסוּחֵי־יָהִי* Ezek. 13: 20.

Third person. The uncontracted form of the masc. sing. *יָהִי* occurs in *גִּבְיֹתָיִם* Nah. 2: 4 for *גִּבְיֹתָיִם* Hab. 3: 10, *עֲרִירָה* Job 24: 23; *ehū* = *aihu* by transposition of the vowels becomes *auhi* = *ohi* *וְהִי* which is found once *הַמְּבֹלֵהִי* Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaeic. The final *a* of the fem. sing. is once represented by *א*, *אֲתִּי־יָהִי* Ezek. 41: 15. In a few instances *י* is appended to the plural of either gender, *אֲלֵי־יָהִי* Ezek. 40: 16, *יָהִי־יָהִי* Ezek. 1: 11, and *י* to the abbreviated masc. *יָהִי* Deut. 32: 37, *יָהִי־יָהִי* ver. 38, *פְּסִיכִי* Job 27: 23, *פְּסִיכִי* Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי
Dual and } Plur. Nouns	י	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי	יָהִי

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, *יָהִי*, *יָהִי*, *יָהִי*, shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, *לֵבָב* *heart*, *לֵבָבְךָ* *your heart*, *לֵבָבָם* *their hearts*; *שֵׁפָה* *lip* du. *שֵׁפָתֶיךָ* *pl.* *שֵׁפָתֵיךָ* *their lips*.

a. *יָהִי* blood becomes *יָהִי* and *יָהִי* hand *יָהִי*, §§ 58. 2, 63. 2. a.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with

the exception that in the singular the ending ל becomes לָ in consequence of the change from a mixed to a simple syllable, § 59, שֵׁפָה *lip*, שֵׁפָתוֹ *his lip*, שֵׁפָתָם *their lip*, שֵׁפָתֶיךָ *thy lips*, שֵׁפָתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, שֵׁפָתָם const. שֵׁפָתָם suf. שֵׁפָתָם . If two consonants have coalesced in the final letter, it will receive Dagheshe-forte agreeably to 6, בָּהֶם from בָּהֶם , אֲנֵם from אֲנֵם ; אֲנֵם 1 Sam. 16: 15 from the fem. of אֲנֵם , § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, שֵׁפָתָם Isa. 26: 19 from שֵׁפָתָם but שֵׁפָתָם ; שֵׁפָתָם Cant. 2: 10 from שֵׁפָתָם const. שֵׁפָתָם ; so אֲנֵם , אֲנֵם , אֲנֵם but const. אֲנֵם , comp. אֲנֵם const. אֲנֵם .

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵב *heart*, לֵבִי *my heart*, לֵבְךָ *thy heart*, לֵבֵינוּ *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before י , כ , נ , e. g. בְּנֵי , בְּנֵי , or with a guttural to Pattalīh, אֲנֵם , אֲנֵם , though with occasional exceptions, אֲנֵם Isa. 22: 21, אֲנֵם 1 Sam. 21: 3, אֲנֵם from אֲנֵם . Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שֵׁפָתָם from שֵׁפָתָם plur. שֵׁפָתָם from שֵׁפָתָם plur. שֵׁפָתָם but שֵׁפָתָם , אֲנֵם , אֲנֵם , אֲנֵם , אֲנֵם Ezek. 5: 7 from אֲנֵם is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שֵׁפָתָם *my lips*, שֵׁפָתָם *our lips*, אָזְנִי *my ears*, אָזְנֵינוּ *our ears*; קַרְנֵים and קַרְנֵם *horns*, קַרְנֵי and קַרְנֵי *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ָ , § 210, מֶלֶךְ *king*, מֶלֶכִּי *my king*, מֶלֶכְךָ *your king*; אָזְנִי *ear*, אָזְנִי *my ear*; in like manner יֹזְמָת *sucker*, יֹזְמָתוֹ *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be ח or צ it usually becomes Seghol e. g. חֶלֶב , חֶלֶבִּי ; חֶלֶב and חֶלֶב retain the Seghol of the first syllable. Hholem is commonly shortened to ֹ , but in a few instances to ֹ , חֶלֶב and חֶלֶב ; חֶלֶב and חֶלֶב irregularly take Hhirik before י 3 pers. suf. חֶלֶבִּי but חֶלֶבִּי . When the middle radical is a guttural it takes

compound instead of simple Sh'va before suffixes, which before הָ and כֶּם is changed into the corresponding short vowel, נֶגְדָה, נֶגְדָה. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, פֶּגְעָה and פֶּגְעָה from פֶּגַע Hos. 13: 14, with Daghesth-forte separative, קֶבֶד Ezek. 26: 9, 1 Kin. 12, 10, סֶבֶל Isa. 9: 3, סֶבֶל Jer. 4: 7; בִּגְדָה *garment* has בִּגְדָה, בִּגְדָה instead of בִּגְדָה, בִּגְדָה.

b. Middle Yodh and Vav mostly quiesce in ē and ō before suffixes, עֵינִי from עֵין *eye*, מוֹתִי from מוֹת *death*; but עֵינִי Gen. 49: 11 from עֵינִי *young ass*, שֵׁנִי Isa. 10: 17 from שֵׁנִי *thorn*, עֵלִי Ezek. 18: 26, 33: 13 from עֵל *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פֶּרִי from פָּרָה, חֵלִי from חָלָה, so Vav שֶׁנִּי, פֶּנִּי.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. a, הָבֵשׁ from הָבֵשׁ, שֶׁבֶט from שֶׁבֶט, but פֶּרֶשׁ from פֶּרֶשׁ, פֶּלֶא from פֶּלֶא, שֶׁבֶט from שֶׁבֶט, שֶׁבֶט from שֶׁבֶט, שֶׁבֶט from שֶׁבֶט, שֶׁבֶט from שֶׁבֶט. By a like transposition עֵינִי Ezek. 36: 8 is for עֵינִי from עֵינִי.

d. The noun אֲשֶׁר *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֶׁרֶה, אֲשֶׁרֶה not אֲשֶׁרֶה, אֲשֶׁרֶה.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Daghesth-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֵינִי and עֵינִי from עֵינִי (root עֵינִי), בִּתְּכָם from בִּתְּכָה (בִּתְּכָה), אֲחֵיכֶם from אֲחֵיכֶם (pl. אֲחֵיכֶם).

a. אֲשֶׁלֶּת *lattice*, בִּרְכֵּל *garden*, מִטְּבֵּל *refuge*, which do not occur in the plural, take Daghesth-forte before suffixes; שֶׁבֶט has in the plural שֶׁבֶט but before suffixes שֶׁבֶט, שֶׁבֶט, שֶׁבֶט (root שֶׁבֶט) *base* has בִּלְיָ, בִּלְיָ. Pattahh becomes Hhirik before the doubled letter as in the fem. and plur., § 209. 2. a, in the following from עָ roots, חֵת *fear*, בִּד *garment* (מִדָּה and מִדָּה), בָּה *basin*, מִסָּה *morsel*, צֶד *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesth, comp. § 209. 2. a, חֵרֶרֶת Jer. 17: 3, חֵרֶרֶת Ps. 30: 8, חֵרֶרֶת Gen. 14: 6 from חֵרֶר; צִלְזֵל Job 40: 22 and צִלְזֵל from צִלְזֵל Ezek. 16: 4 and שֶׁרֶרֶת Cant. 7: 3. Once Daghesth-forte is resolved by the insertion of ה, מִגְדָּה Isa. 23: 11 for מִגְדָּה, § 54. 3.

7. Nouns ending in הָ drop this vowel before suffixes as before the plural terminations, § 211. 1, שְׂדֵי *field*, שְׂדֵי, שְׂדֵי; מִקְנֵה *cattle*, מִקְנֵה, מִקְנֵה.

a. The vowel e commonly remains as a connecting vowel before suf-

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical א is restored, giving to singular nouns the appearance of being plural, עֲשֵׂיָהּ Isa. 22: 11, רִפְּתֵיָהּ Hos. 2: 16, יִשְׁרָאֵל Isa. 42: 5, צֶמֶד *sheep* becomes צִמֵּד or צִמֵּדִים.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

A. MASCULINE NOUNS.

DECLENSION 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before ה. כּ. becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

DECLENSION 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as יָדָאֵל.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattah, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

DECLENSION 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as קָמֶט or a short vowel in a mixed syllable as קָמֶטֶת. The few words in which Kamets in the ultimate is unchangeable as קָמֶט, קָמֶטֶת, קָמֶטֶת § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes ׀ or ׀ before ק, כּ and כּ, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220. 3. *a*.

DECLENSION 4. With final קָ (accented).

These nouns are from קָ"ל roots; קָ becomes קָ in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

DECLENSION 5. Nouns which double their final consonant.

These are mostly from קָ"ק roots and shorten their last vowel (if long) before the doubled letter.

a. The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from קָ"ל, and a large proportion of 5 are from קָ"ק roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

B. FEMININE NOUNS.

DECLENSION 1. The feminines of Segholates.

This embraces the forms קִטְּלָה, קִטְּלָה, קִטְּלָה, קִטְּלָה, קִטְּלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הַ have הַ in the const. sing., § 216. 1, and הַ in the plur. § 201; before suffixes they take the form of the const. except that they have הַ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הַ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending הַ.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סִיחַ and סִיחָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

PARAGOGIC VOWELS.

§ 222. The termination יַ or יִ is sometimes added to nouns in the construct singular, § 61. 6, בָּנִי Gen. 49:11 for בָּנִי, מְלֹאֲחִי Isa. 1:21 for מְלֹאֲחִי, רִבְחִי Lam. 1:1 for רִבְחִי, מְשִׁפְּלִי Ps. 113:6 for מְשִׁפְּלִי, הָיִי Gen. 1:24 for הָיִי. This occurs chiefly in poetry and is regarded as an

archaism, § 201. *e*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּיזֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הָ added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, נָגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, הַהָרָה *to the mountain*, whence it is called *He directive* or *He local*. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, גִּלְגָּלֵה from גִּלְגָּל, אֶרֶצְהָ from אֶרֶץ, מִדְבָּרָה from מִדְבָּר, 1 Kin. 19:15 from the construct state מִדְבָּר.

a. *He directive* is appended to the adverb שָׁם *there*, תָּמִיד *thither*, and to the adjective תְּהִילָה *profane* in the peculiar phrase תְּהִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים 1 Sam. 1: 3 *from days to days* i. e. *yearly*, שְׁלִישִׁיָּה Ezek. 21: 19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַלָּה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31: 14 *to the east*, לְשֵׁאֵלָה Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending הָ rarely receives the accent מִזְרָחָה Deut. 4: 41; in שְׁפָלָה אֶרֶץ it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent *Methegh*, § 35. 1. In הָרָה Gen. 14: 10 and שְׁפָלָה *a* is changed to *e* before this ending, § 63. 1, in הָרָה Ezek. 25: 13, נָגְבָה 1 Sam. 21: 2 the vowel of the ending is itself changed to *e*.

2. *Paragogic הָ* is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּרִים) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
Three	שְׁלוֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָד, § 54. 2, but in pause אַחַת; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חָד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתֵּי is for שְׁנַיִם; for the Dagshesh in ה see § 22. *b*; this is once omitted after Dagshesh-forte, בְּשֵׁחִי Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָתַיִם *fourfold*, שִׁבְעָתַיִם *sevenfold*.

שְׁבַע occurs once with a paragogic syllable, שְׁבַעֲנָה Job 42: 13, and once with a suffix in the form שְׁבַעָתָם 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִי modifications of the numeral *ten* with the several units, those which end in הָ, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	{ אחד עָשָׂר עֶשְׂרִי עָשָׂר	אחת עֶשְׂרִי עֶשְׂרִי עֶשְׂרִי
Twelve	{ שְׁנַיִם עָשָׂר שְׁלֹשָׁה עָשָׂר	שְׁנַיִם עֶשְׂרִי שְׁלֹשָׁה עֶשְׂרִי
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרִי
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבָּעָה עֶשְׂרִי
Fifteen	חֲמִישָׁה עָשָׂר	חֲמִישָׁה עֶשְׂרִי
Sixteen	שֵׁשָׁה עָשָׂר	שֵׁשָׁה עֶשְׂרִי
Seventeen	שִׁבְעָה עָשָׂר	שִׁבְעָה עֶשְׂרִי
Eighteen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עֶשְׂרִי
Nineteen	תִּשְׁעָה עָשָׂר	תִּשְׁעָה עֶשְׂרִי

a. There have been many vain conjectures as to the origin of עֶשְׂרִי, the alternate of אחד in the number *eleven*. R. Jona thought it to be an abbreviation for עָשָׂר עַד שְׁנַיִם עָשָׂר *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derived it from עֲשֵׂה *to think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has now been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin* = *one*.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשִּׁים

Sixty	שְׁשִׁים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. כִּשְׁלֹשִׁים Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁשִׁים וְשִׁתִּים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שִׁתִּים וְשִׁשִּׁים *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאוֹת *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רִבּוֹ or רִבְאוֹ *ten thousand*. These are duplicated by affixing the dual termination מֵאוֹתַיִם *two hundred*, אֲלָפִים *two thousand*, שְׁתֵּי רִבּוֹתַיִם or שְׁתֵּי רִבּוֹת *twenty thousand*. Higher multiples are formed by prefixing the appropriate units מֵאוֹת טַלְשַׁת *three hundred*, אֶלֶף שְׁלֹשָׁת *three thousand*, שִׁשִּׁים רִבּוֹת *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 228. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשֹׁן *first* is derived from ראש *head*.

First	ראשֹׁן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תִּשְׁעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in יָה, occasionally in יָהּ.

a. There are two examples of the orthography ראשֹׁנִין Josh. 21: 10, Job 15: 7, and one of רִישֹׁנִין Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רִבֵּעַ and רִבְעֵי *one quarter*, חֲמִשָּׁה *one fifth*, עֲשָׂרִית *one tenth*.

PREFIXED PARTICLES.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32: 6, though editions vary; three are combined in בְּצֵל Eccles. 8: 17.

THE ARTICLE.

§ 230. 1. The Definite Article (הַ הַיִּידִיעָה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَلْ is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was הָל and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3.

The Arabic article is supposed to be found in the proper name אֲלִיָּדָר Gen. 10: 26, אֲלִיָּדָרִית *hail*, the equivalent of גִּבְרִית, and possibly in אֲלִיָּדָר Prov. 30: 31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as גִּבְרִית אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 25, הַיָּאֵר, הַיָּדָר, הַיָּדָר but הַיָּדָר, הַיָּדָר.

a. Daghesh-forte though usually omitted in this case is occasionally retained e. g. הַיָּדָר 2 Kin. 9: 11, הַיָּדָר Jer. 6: 2, הַיָּדָר Ex. 8: 1 but הַיָּדָר ver. 2, הַיָּדָר Judg. 8: 15, הַיָּדָר 1 Sam. 24: 3, and it is always written in הַיָּדָר *the Jew* and הַיָּדָר *the Jews*.

3. Before gutturals, which cannot receive Daghesh-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הַיָּדָר, הַיָּדָר Gen. 15: 11, הַיָּדָר but הַיָּדָר, הַיָּדָר Jer. 12: 9.

a. The article very rarely has Kamets before ה, הַיָּדָר Gen. 6: 19, הַיָּדָר Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַיָּדָר Num. 11: 4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַיָּדָר, הַיָּדָר, הַיָּדָר, הַיָּדָר.

a. This change very rarely occurs before א, הַיָּדָר Mic. 2: 7. When ה is followed by Kamets-Hhatuph, Pattahh remains הַיָּדָר.

b. The article does not usually affect the vowels of the word before which it stands; in הַיָּדָר *mountain* and הַיָּדָר *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַיָּדָר, הַיָּדָר, so הַיָּדָר *earth* but הַיָּדָר. The plurals of הַיָּדָר *tent* and הַיָּדָר *holiness* without the article are הַיָּדָר Gen. 25: 27, הַיָּדָר Ex. 29: 37, but with the article הַיָּדָר (for הַיָּדָר) Judg. 8: 11, הַיָּדָר Ex. 26: 33, § 210. 3. b. הַיָּדָר *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed הַיָּדָר Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פֶּר Num. 7: 15, but הָפֶר Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשָּׂמִים for בְּהַשָּׂמִים, see § 232. 5.

HE INTERROGATIVE.

§ 231. 1. The letter ה (הֵא הִשְׁאָלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Patahh, הֵלֹא־הִיא shall we go? *is he not?*

2. Before a vowelless letter this becomes Patahh, § 61. 1, הֲזֹנָה Gen. 34: 31, הֲלֹמְעֵנָה Job 18: 4, הֲגֵרִי Jer. 8: 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הֲדִדְנָה Gen. 29: 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הֲלֹנִי Gen. 17: 17, הֲבִצְנָה Job 18: 21, Methagh, § 45. 2, הֲמִשַּׁל Judg. 9: 2, הֲהִשְׁמִיחַ Job 38: 35, or compound Sh'va, § 16. 3. הֲהִבְרָה Gen. 27: 38.

b. He interrogative has Patahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הֲיִי־לִי Lev. 10: 19.

3. Before gutturals it likewise usually becomes Patahh, הֲאֵלֶךְ Ex. 2: 7, הֲאִשָּׁר 2 Kin. 6: 22, הֲהִימִיר Jer. 2: 11, הֲהִיחַ Hag. 1: 4, הֲהִשָּׁן Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, הֲאִשָּׁא Num. 16: 22, Neh. 6: 11, הֲאִתָּה Judg. 6: 31, הֲאִפְרָחִי Jer. 12: 5, הֲהִיחָה Jer. 8: 19 (in some editions) pointed as if before אִפְרָחִי: so too most probably הֲאִדָּם Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הֲאִמֵּר Ezek. 28: 9, הֲהִיחָה Joel 1: 2, הֲהִלָּם Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Resh, הֲרָפָה Num. 13: 18, הֲרָאָה 1 Kin. 20: 13.

INSEPARABLE PREPOSITIONS.

§ 232. 1. The prepositions **ב** *in*, **כ** *according to*, **ל** *to*, are regularly prefixed with Sh'va, **בְּרֵאשִׁית** *in the beginning*, **כְּכֹל** *according to all*, **לְאַבְרָהָם** *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, **בְּרֵקֶיז** for **בְּרֵקִיז**, **לְמִשֵּׁל** for **לְמִשֵּׁל**, **כְּדָבָר** for **כְּדָבָר**, in which Yodh quiesces **כִּיהוֹדָה**, **כִּיקוֹר**.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, **בְּחָרִי**, **לְחָכְל**, **כְּחָרִי**.

a. Occasionally **ל** takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, **לְאָסֵר** Ps. 105: 22, **לְחַטֵּב** Deut. 19: 5. Initial **א** quiesces in the following words after the inseparable prepositions, § 57. 2. (2) *a.* **אֲדֹנָי** *master* when connected with singular suffixes, **אֲדֹנָי** *Lord*, **אֲלֹהִים** *God*, and also in the inf. const. **אָמַר** *to say* after **ל**, **בְּאֲדֹנָי**, **בְּאֲלֹהִים**, **בְּאֲמַר** for **בְּאֲלֹהִים** the Seghol lengthened to Tsere in the simple syllable, **לְאֲדֹנָי** but **לְאֲלֹהִים** but **לְאָמַר** but **לְאָמַר**. Before the divine name **יהוה** the inseparable prepositions are pointed as they would be before **אֲדֹנָי** or **אֲלֹהִים**, whose vowels it receives, § 47, **כִּיהוֹדָה** Gen. 4: 3, **כִּיהוֹדָה** Ps. 68: 21.

b. In a very few instances **א** with Pattahh and **י** with Hhirik give up their vowel to the preposition and become quiescent, **כְּאֲבִיר** Isa. 10: 13 for **כִּי אֲבִיר**, **כְּאֲבִיר** Eccles. 2: 13 for **כִּי אֲבִיר**, § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, **בְּאֵלֶּה**, **כְּאֵלֶּה**, **לְאֵלֶּה**.

a. This regularly occurs with the Kal construct infinitive of **פָּרַץ**, **פָּרַץ**, **פָּרַץ** and **פָּרַץ** verbs when preceded by **ל**, e. g. **לְפָרֹץ**, **לְפָרֹץ**, **לְפָרֹץ**; also with different forms of the demonstrative **זֶה** and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun **כֹּה** *what* they are commonly pointed **כֹּהֶּה**, **כֹּהֶּה**, **כֹּהֶּה** or followed by a guttural, **כֹּהֶּה**, **כֹּהֶּה** occurs three times, all in the same verse 1 Sam. 1: 8.

5. Before the article its **ה** is rejected and the vowel given to the preposition, **כְּדָבָר** for **כִּדְבָר**, **לְאֲרֵץ** for **לִדְאֲרֵץ**, **בְּהָרִים** for **בִּדְהָרִים**.

a. **ה** remains eight times in **בְּהָרִים** e. g. Gen. 39: 11; also in such individual instances as **בְּהָרִים** Ps. 36: 6, **בְּהָרִים** Neh. 9: 19, **בְּהָרִים** Eccles. 8: 1, **בְּהָרִים** Ezek. 40: 25, **בְּהָרִים** 1 Sam. 13: 21, **בְּהָרִים** Neh. 12: 38, **בְּהָרִים**.

2 Chron. 10: 7, לְהַגְדִּיר 25: 10, לְהַמְזִיחַ 29: 27, לְהַגְלִים Ezek. 47: 22, לְהַלֵּי Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשַׁבֵּר Am. 8: 4 for לְהַשְׁבִּיר Prov. 24: 17 for בְּהַכְשִׁילוֹ.

§ 233. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesh-forte, מִן לֶחֶם for לֶחֶם. Before ה Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן הוֹיָן for מִן הוֹיָן, but מִן הַחֲסִידִים 1 Sam. 12: 23; מִן הַיָּדֵי, מִן הַיָּדֵי, but מִן הַיָּדֵי, מִן הַיָּדֵי.

a. If the first letter of the word have Sh'va, Daghesh-forte may be omitted. This is occasionally the case even when it is an aspirate מִן הַיָּדֵי Judg. 8: 2, מִן הַיָּדֵי Ezek. 32: 30. Daghesh-forte is twice retained in an initial vowelless Yodh, מִן הַיָּדֵי 2 Chron. 20: 11, מִן הַיָּדֵי Dan. 12: 2, but commonly it is dropped and the Yodh quiesces מִן הַיָּדֵי, מִן הַיָּדֵי, מִן הַיָּדֵי. מִן is sometimes poetically lengthened to מִיָּה, and once has the form of a construct plural, מִיָּה Isa. 30: 11.

§ 234. These prepositions are combined with the nominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	מִמֶּנִּי	מִיָּי	מִיָּי	מִיָּי
2 m.	בְּךָ, בָּךְ	לְךָ	מִמְּךָ	מִיָּךְ	מִיָּךְ	מִיָּךְ
2 f.	בְּךָ	לְךָ	—	—	—	—
3 m.	בוֹ	לוֹ	מִמּוֹ	מִיָּהוּ	מִיָּהוּ	מִיָּהוּ
3 f.	בָּהּ	לָהּ	מִמּוֹהָ	—	—	—

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִמּוֹנֵנוּ	מִיָּנוּ	מִיָּנוּ	מִיָּנוּ
2 m.	בְּכֶם	לְכֶם	מִמְּכֶם	מִיָּכֶם	מִיָּכֶם	מִיָּכֶם
2 f.	בְּכֶן	לְכֶן	—	—	—	—
3 m.	בָּם	לָם	מִמּוֹהֶם	מִיָּהֶם	מִיָּהֶם	מִיָּהֶם
3 f.	בָּהֶן	לָהֶן	—	—	—	—

a. The syllable מִיָּ inserted between כ and the suffixes, and which is in

poetry sometimes added to ב, כ, and ל without suffixes to convert them into independent words, בְּכוֹ, כְּכוֹ, לְכוֹ, is commonly thought to be related in its origin to the pronoun כִּי *what*, so that כְּכוֹלִי would in strictness denote *like what I am*, i. e. *like me*. The preposition כִּי, with the exception of some poetical forms, reduplicates itself before the light suffixes, כִּי־כִי = כִּי־כִי. Comp. a similar reduplication of a short word, כִּי־כִי or כִּי־כִי construct of מֵיִם *water*.

VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהָשָׁן, וְהָשָׁן. Before one of the labials ב, כ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וְיָבֹן, וְיָמְלֵךְ, וְיָפֹלִים. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנְקָתָם, וְיִהְיֶה. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְיָשָׁן, וְיָהֲלֵי. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, וְיָהֲלֵי וְיָהֲלֵי Gen. 1: 2, 2: 9, וְיָקָר, וְיָחֵם 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְיָהֲלֵי Gen. 2: 12, וְיָהֲלֵי Ezek. 26: 21, וְיָהֲלֵי 1 Kin. 13: 7, וְיָהֲלֵי Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וְיָהֲלֵי, וְיָהֲלֵי, וְיָהֲלֵי 2 plur. preterite and imperative of the verbs וְיָהֲלֵי *to be* and וְיָהֲלֵי *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְיָהֲלֵי, וְיָהֲלֵי for וְיָהֲלֵי.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וְיָהֲלֵי Gen. 32: 16, וְיָהֲלֵי Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֲלֹהִים *God*, אֲדֹנָי, אֲלֹהִי, the Seghol being lengthened to Tseri in the simple syllable. Hence also וְיָהֲלֵי when וְיָהֲלֵי has the vowels of וְיָהֲלֵי. A very few instances occur in which א with Patahh and ו with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְיָהֲלֵי Zech. 11: 5 for וְיָהֲלֵי, וְיָהֲלֵי Jer. 25: 36 for וְיָהֲלֵי.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שׁוּר וְשָׁב וְלָזוּ Lev. 7: 23, וְיָדוּל וְרָב וְלָם Deut. 2: 10. 21, and even the last two וְשָׁב וְשָׁב Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וְיָתָה Gen. 44: 9. 22. 31, וְחָרָה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וְאֶרְדָּא Isa. 26: 19, the first vowel of וְאֶרְדָּא being as usual assimilated to a preceding Kamets, § 63. 2. b.

SEPARATE PARTICLES.

ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֵל *unto*, and which has a remote demonstrative force in הֵלָּה *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction אִם *if*. The pronoun הָ, of which probably שָׁ is originally only a modification (comp. the relative use of הָ, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם or ך, § 201. e, אֲמָנָם and אֲמָנָם *truly* from אֱמֶן *truth*, הַלָּם *gratuitously* from חֵן *grace*, בַּיּוֹמִים *by day* from יוֹם *day*, בְּרִיקָם *in vain* from רִיק *empty*, פְּתָאָם *suddenly* from פָּתָע *moment*, בְּשִׁלְשָׁם *the day before yesterday* from שִׁלְשָׁ *three*.

(2.) By abbreviation, as אָז *surely, only* from אֲזַיִן.

(3.) By composition, as בַּהֲדַרְיָה *why?* from בַּהֲדַרְיָה *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ and מִלְּמַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, בִּיאָר *mightily, exceedingly* prop. *might*, כְּבִיב *around* prop. *circuit*, עוֹר *again* prop. *repetition*, אֵינֶם *no*

more prop. *cessation*; with a preposition, בְּיָאֵר *exceedingly*, לְיָד *apart* prop. *to separation*, or a suffix יָדוּ *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הַיָּטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, בְּיָדָהּ *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, מְלֵא *fully*, רִאשִׁיטָה *at first*, שְׁנִיטָה *the second time*, רַבָּה and רַבִּית *much*, יְהוּדִית *in Jewish* i. e. *Hebrew*, אֲרָמִית *in Aramæic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, הֵּן *here, now* prop. *this place, this time*, הִנֵּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּיֵּן *according to these things*, though others explain it as an adverbial of the participle כֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this (place)*.

§ 237. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הִנֵּה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non existence* and יֵשׁ *there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with ם epenthetic. Thus

1. הִנֵּה. *First person* הִנֵּנִי, הִנֵּנִי and הִנֵּנִי; הִנֵּנִי, הִנֵּנִי and הִנֵּנִי. *Second person* masc. הִנֵּנֶךָ once הִנֵּנְךָ; fem. הִנֵּנֶךָ. *Third person* masc. הִנֵּנוּ and הִנֵּנּוּ; fem. הִנֵּנָה.

2. עַד. *First person* עֲדִי and עֲדִי; once with plur עֲדֵינוּ Lam. 4: 17 K'ri. *Second person* masc. עֲדֶךָ fem. עֲדֶךָ. *Third person* masc. עֲדָם, עֲדָם fem. עֲדָה.

3. אֵי, *Second person* אֵינֶךָ. *Third person* אֵינוּ, אֵינָם.

4. אֵין. *First person* אֵינִי. *Second person* masc. אֵינֶךָ, fem. אֵינֶךָ. *Third person* masc. אֵינָם, אֵינָם and אֵינֵנוּ fem. אֵינָה.

5. יֵשׁ. *Second person* יֵשְׁכָם, יֵשְׁכָם and יֵשְׁכָם. *Third person* יֵשְׁנוּ.

PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly *אַחֲרֵי* *behind, after* *אֶל* *to, unto*, *אַצֵּל* *beside*, *אִתּוֹ* *with*, *בֵּין* *between*, *בְּלֹא* *without*, *בְּעֵד* *through*, *זוּלָּתוֹ* *except*, *עַל* *on account of*, *מִלִּי* or *מִלְּפָנֶי* *over against*, *לְפָנֶי* *in presence of*, *לְפָנֶי* *in front of*, *בְּפָנֶי* *before*, *עַד* *unto*, *עַל* *upon*, *עִם* *with*, *תַּחַת* *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as *מֵאַחֲרֵי* *from after*, *מֵאִתּוֹ* *from with*, *מֵעַל* *from upon*, *מִתַּחַת* *from under*, *לְבֵין* *from*, *לְפָנֶי* and *לְפָנֶי* *before*, *אֶל-מִלְּפָנֶי* *toward*.

(2.) A preposition and a noun *לְבַד* and *מִלְּבַד* *besides* from *בַּד* *separation*, *לְפָנֶי* *before* and *מִפְּנֵי* *from before* from *פָּנִים* *face*, *בְּגִלְלֵי* and *בְּעֵבֹדוֹ* *for the sake of*, *בְּיָד* *by* prop. *by the hand of*, *אֶל-עֵבֶר* *beyond*, *לְ* *from beyond*, *לְעִמָּתוֹ* *in conjunction with*, *לְבִיעֵן* and *עַל-עֲקֵב* *on account of*, *בְּפִי*, *לְפִי* and *עַל-פִּי* *according to* prop. *at the mouth of*.

(3.) A preposition and an infinitive, *לְקָרְאָתוֹ* *toward* prop. *to meet*.

(4.) A preposition and an adverb, *בְּלֹא-עַד* and *מִבְּלֹא-עַד* *without* from *בַּל* *not* *עַד* *unto*, *לְ* *beyond*, *בְּבִלְבָּל* *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. *אֶצְלִי* *beside me*, *זוּלָּתִי*, *נִגְדִי*, *עִמִּי*, *except* *אַחֲרֵי* *after*, *אֶל-* *to*, *עַד* *unto*, *עַל* *upon* and *תַּחַת* *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. *אֶחָדֵינוּ*, *אֶחָדֵינוּ*, *אֶחָדֵינוּ*; *בֵּין* *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. *בֵּינוּ*, *בֵּינוּ*, *בֵּינוּ* and *בֵּינוּנוּ*, *בֵּינוּנוּ* and *בֵּינוּנוּ*.

a. The plural form **אִתָּם** occurs without suffixes more frequently than **אִתִּי**, **אִתְּךָ**, **אִתְּךָ** also occur in poetry; **עִמָּךְ** from the absolute **עִמָּךְ**, which appears only in this single form, is used as an alternate of **עִמָּךְ** from **עִמָּךְ** with the 1 pers. sing. suffix.

b. **עִמָּךְ** in a very few instances takes a verbal suffix, **עִמָּךְ** 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix **עִמָּךְ** Gen. 2: 21; with the 3 masc. plur. suffix it is **עִמָּם** oftener than **עִמָּם**.

§ 240. The preposition **אִתְּ** *with* is to be distinguished from **אִתְּ** the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the **ת** of the preposition is doubled and its vowel shortened to Hhirik, thus **אִתִּי**, **אִתְּךָ**, **אִתְּהָ** (once **אִתְּהָ** Isa. 54: 10), **אִתְּכֶם**; the sign of the accusative becomes **אֹת** before suffixes or before grave suffixes commonly **אֹתִי**, thus **אֹתִי**, **אֹתְךָ**, **אֹתְהָ** rarely **אֹתְכֶם**, **אֹתְהֶם** (rarely **אֹתְהֶם**) and **אֹתְהֶם**.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form **אִתִּי**, **אִתְּךָ**.

CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative **וְ**, § 235, the following are the simple conjunctions in most common use, **אוֹ** *or*, **אֲף** *also*, **אֲם** and **לִי** *if*, **אֲשֶׁר** and **כִּי** *that*, *because*, **כֵּן** *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions **אֲם כִּי** *but*, **אֲף כִּי** *how much more prop. also that*.

(2.) The conjunction **כִּי** or **אֲשֶׁר** with a preposition, as **כִּי אֲשֶׁר** *as*, **כִּי לְבִיטֵן אֲשֶׁר** *in order that*, **כִּי יֵצֵן אֲשֶׁר** and **כִּי יֵצֵן אֲשֶׁר** *because*, **כִּי עַד** *until*, **כִּי הֵנָּה** *because*.

(3.) An adverb with a preposition or conjunction, **כִּי בְּיָמָיו** *before*, **כִּי לָכֵן** or **כִּי לְכֵן** *therefore*, **כִּי לֹא** *unless* from **כִּי** *if* **לֹא** *not*.

INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as
 אָה, הָה, אֶהָה *ah! oh!* אֶהָה *aha!* הוּי *ho! woe!* אֶוּי, אֶוּהָה,
 אֶוּבּוּי, אֶוּ *woe!* אֶלֵּי *alas!* הָם *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections,
 הָבָה *come!* prop. *give*, לָבָה *come!* prop. *go*, הִנֵּה *behold!*
 prop. a demonstrative adverb, הֵלֵלָה *far be it!* בִּי *pray*:
 from בִּעֲלִי *entreaty*, נָא *now! I pray thee!*

PART THIRD.

SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as **בָּרָא אֱלֹהִים** *God created* Gen. 1: 1, or a pronoun, as **קָדוֹשׁ אֲנִי** *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, **לְפָדִיק לֹא טוֹב** *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, **לֹא־טָמֵא** *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, *יְהִלְלוּהוּ הַמֵּתִים* *the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. *בֵּן* in a partitive sense, *רָצָא בְּיָהֳלָם* *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense *וּבָנֵי בְּמִצְרָיִם* *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison *כְּנֶגֶת נִרְאָה* (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. *לֹא-הָיָה אֲשֶׁר לִא-הָיָה כָּמֵהּ* *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or *כֵּן... וְכֵן* in the sense of *both... and* *מֵעוֹף הַשָּׁמַיִם וּמִבְּהֵמָה הָרְדִי* *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition *לְ* *to*, *טוֹב לְהוֹדוֹת* (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition *טוֹב וַיַּרְה* (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun *לֹא-טוֹב הָיִיתָ הָאָדָם לְבָדוֹ* *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, *נָפַל בְּיַהֲלָם* *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, *הֲעוֹד עִמָּךְ* *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, *אֵלָיו יִלְלָהּ* (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. *אֲלֵהֶיִם* in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, *וַיִּשְׁלַח* scil. *יְהוָה*. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, *וַיֹּאמְרוּ לְשָׁאֵל* and they told Saul 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, *קָרָא בְּשֵׁם בָּבֶל* one called its name Babel, i. e. its name was called Babel Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, *לֹא תַעֲשֶׂה לָּךְ פֶּסֶל* thou shalt not make unto thee a graven image Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., *הַבִּי יְהוָה לְמִוְצָר לִבְךָ* apply thine heart unto instruction Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes *אִישׁ* man is used as an indefinite subject, *אִישׁ יִסְפֹּךְ* if a man (i. e. any one) can count Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb *וַיִּשְׁמַע הַשָּׂמַעֵת* and the hearer shall hear 2 Sam. 17: 9, *הַחֲרֹשִׁים הִחְרְשׁוּ* ploughers ploughed Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun *וַיָּמָךְ מֶלֶךְ* and a king shall reign Jer. 23: 5, Am. 9: 1, comp. *וַיָּמָךְ הַמֶּלֶךְ* the death of him that dieth Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb *אֲדַבֵּר אֲדַבֵּר הַכֶּר* I shall speak whatever word I shall speak Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular *הַקָּרָא, הַקָּרָא* *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural *הַקָּרָא, הַקָּרָא* *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing *הַקָּרָא, הַקָּרָא* *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9. 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some.....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, *הַקָּרָא, הַקָּרָא* *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase *הַקָּרָא* *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or *הַקָּרָא* Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law *הַקָּרָא* *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections *הַקָּרָא* Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אֵל-יָדָע בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21: 12, *אָז הָיָא* *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וְהָצַר לְיִשְׂרָאֵל
and Israel was distressed lit. *it was strait to Israel* Judg
 10: 9.

a. The masculine **as** the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres יִהְיֶה *and it shall be* or *come to pass* Gen. 4: 14, יִהְיֶה Gen. 12: 11, רַב *it is enough* Deut. 3: 26, קָשָׁה *it is hard* Deut. 15: 18, נִיָּאֵר *and it was light* 2 Sam. 2: 32, חָרָה לָּךְ *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ *to*, so, לָּךְ *Gen.* 40: 14, לְךָ Ruth 1: 13, לְךָ וְלָאֵל וְלָאֵל 1 Sam. 16: 23, לְךָ 1 Kin. 1: 1, 2, לְךָ Job 3: 13, לְךָ Prov. 24: 25. So in passive verbs יִיָּבֵר Cant. 8: 8, נֶחְדָּה *it is done*, all is over Mic. 2: 4, יִיָּסֵף *it is sifted*, one sifts Am. 9: 9, נִרְשָׁא לָנוּ *it is healed to us*, we are healed Isa. 53: 5, יִבָּלַע הַמֶּלֶךְ *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence הִקְטִיר הַגֶּשֶׁם Mal. 1: 11 (though followed by הַיָּבֵשׁ), and so when the object is a clause הִצַּחֵר Gen. 22: 14, נִיָּדַע 41: 21, הִפְעֵב Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בָּחֲנִי *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus לִי הָיָה הָצָר *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while וְהָצַר *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; יִהְיֶה *it shall be* viz. the act just mentioned Gen. 21: 30; וְהָיָה כֵּן *and it became a custom* viz. what is immediately added Judg. 11: 39; וְהָבֵל 2 Sam. 13: 39, whether לְ be supplied *it ceased to David* viz. his hostility to Absalom, or בָּלָה be taken in the sense of כָּלַח *it withheld David* from his hostility that he was comforted etc.; so הִשָּׁבַח Ps. 69: 32, נִנְחָה Jer. 7: 31, נִצָּח Ezek. 12: 25, which in ver. 28 takes as its object הַדָּרִי; הִדָּר Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs הִשָּׁחַח *it is tempestuous* Ps. 50: 3, הִשָּׁלַג *it snows* 68: 15, הִמָּטֵר *it rains* Am. 4: 7.

THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה פָּרְעוּ וְנָפְלוּ, וְאֲנֵחֵנוּ קָמְנוּ *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context *thou knowest* (whether others do or not) Ps. 69: 6, 20, אֲנִי אֶמְלֶכֶת *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, אֲנִי נָתַתִּי *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. אֲנִי הָרַשָׁעִי *I have sinned* 2 Sam. 24: 17 with אֲנִי הָיִיתִי אֶשְׁרֵי-חַטָּאתִי *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle אַלְּ *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19 Num. 18: 28, Hos. 4: 6, אַךְ *too* Lev. 26: 24, or בְּרַק *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with אֵל Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragogic future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, יְהוָה הוּא הָאֱלֹהִים *Je-hovah, he is the God* 1 Kin. 18: 39, אֲדֹנָי הוּא *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, אֲנִי הוּא מִיָּה *I, this person and no other, equivalent to I myself am blotting out* Isa. 43: 25, 51: 12; אַתָּה הוּא נֶקֶה תִּפְגָּעָה *shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard הוּא as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am he who blotteth out etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4. and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הָיָא חַיִּים *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בָּתֵּי הָעָרִים הֵנֶּה הֵיחָא *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul or person*, אִישׁ *a man*, אָדָם or אִנְשׁ *a man*; the reflexive *self* by נִפְשִׁי with the proper suffix נִפְשִׁי *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶת־אִישׁ *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by זֶה...זֶה Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶת־זֶה...אֶת־זֶה Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by הַזֶּה הַזֶּה *bone or substance the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הִיא Deut. 32: 39, Ps. 102: 23, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הָאֵלֶּה lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וְהַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth* and הָאֵלֶּה וְכָל־צִבְאוֹתָם *and all their host* were finished Gen. 2: 1, וְאֲנִי וְהַדָּבָר *and I and the lad* will go Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אַרְיָה *a lion*, one of the species, Gen. 49: 9; הָאַרְיָה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ a firmament, etc., and God made הָרָקִיעַ the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; דָּבָר...אֵשׁ Ex. 13: 21, but הָאֵשׁ...הַדָּבָר ver. 22, first אֵהָל then הָאֵהָל Num. 19: 14; אֵשׁ Judg. 1: 24, but הָאֵשׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אֲשֶׁר־יָאֵשׁ אֲשֶׁר לֹא הָלַךְ וְג' *blessed is the man who has not walked, etc.*, Ps. 1: 1, an adjective הַמְאֹרִי הַגָּדֹל *the greater light*, הַמְאֹרִי הַקָּטָן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הַהָרִי *this mountain*, הַהָרִי הַהוּא *that mountain*, or any descriptive phrase הָאֵיל הַשְּׁנִי הַקָּרְנַיִם *the two-horned ram* Dan. 8: 6, הָאוֹמָם עַל-פְּנֵי הַיְּבֵל הַבַּיִת *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked persons*" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלִבָּאֵי וְג' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *בֵּרֶךְ בְּיָמָיו* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַתְּקָה the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֲלוֹן the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרְאָה the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *בְּהָרִים...בְּמִצְרָיִם in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמְּלִיץ the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּבְיָה the thorn-bush* such as grew in the desert Ex. 3: 2, *הָאֹהֶל the tent*, viz. the one used for the purpose Ex. 33: 7, *הַיָּשָׁר the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַיְּשֻׁרִית the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַשִּׁבְעָה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הָאִשָּׁה the woman* who belonged in the house, *הַמִּכְסָּה the cover* which she had or which was commonly used for the purpose; *הָאִשָּׁה הַמִּצְרִית the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצִּדָּה the leprosy* Lev. 13: 2 or *הַחֲרָה* ver. 12, *with blindness* *בְּסִנְהָרִים* Gen. 19: 11, *בְּקִדְיוֹן* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *וְהַשִּׁנְעָה and הַשִּׁנְעָה madness*, *וְהַמְּהוּחָה and הַמְּהוּחָה astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַבִּגְדִּים the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַקִּינֹר the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἔλαμβανε Δαυὶδ τὴν κιθάραν*. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם the day* i. e. that which is now passing, *הַיּוֹם the night* i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה the year* i. e. *this year* Jer. 28: 16, *הַשָּׁעָה the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַיּוֹם הַשָּׁעָה* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. בְּזֶה *at this time, now* Judg. 13: 23, but *at the time* of the action here supposed i. e. *then*, in that case Judg. 21: 22, *at the proper time* Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each*, *he offered a bullock and a ram* בַּמִּזְבֵּחַ *on the altar* i. e. on each of the seven altars Num. 23: 2, *I hid a hundred men fifty by fifty* בַּמְעָרָה *in the cave* i. e. in each cave 1 Kin. 18: 13, לְאִישׁ *to the man* i. e. each man Gen. 45: 22, לְבֵית *for the house* i. e. each house Ex. 12: 3, לְיֹם *for the day* i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, לְאִישׁ *to a man* i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, הָאֱלֹהִים *the Lord* Isa. 1: 24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1: 1, הַשֶּׁמֶשׁ *the sun* Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11: 25; *they shall mount up with wings* כַּעֲשָׂרִים *as the eagles* Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2: 11 LXX. τὸ χρυσόν; *the king made* אֶת־הַכֶּסֶּף *silver like stones* 1 Kin. 10: 27; *swallowed up* מִן־הַיַּיִן *of wine*, *led astray* מִן־הַשֵּׁכָר *by strong drink* Isa. 28: 7; *where shall* הַחֵכְמָה *wisdom be found?* Job 28: 12 LXX. ἡ ἐξ ἑσφίς; *there is a superiority* לְחֵכְמָה *to wisdom above folly like the superiority* לְאֹר *of light above darkness* Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus *חָכְמָה* denotes *wisdom* in any relation, *multitude of years shall teach חָכְמָה wisdom* Job 32: 7, 38: 36, *חָכְמָה* is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. *חָכְמָה wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. *חָכְמָה wisdom* to do all work Ex. 36: 1, *חָכְמָה wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural *הַחַיִּים the living*, *הַמֵּתִים the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge הַיְשָׁרִים וְהַנְּעִלִים the righteous and the wicked* Eccl. 3: 17; *the proverb of הַזְקֵנִים the ancients* 1 Sam. 24: 14, *הַבָּעֲלִיט the escaped* Gen. 14: 13, *הַחֹאֲרֵה the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, *הָאֲמֹרִי the Amorite*, *הַכְּנַעֲנִי the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, *הַיְעָל the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues הַקָּרָא the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; *הַמְשִׁחֲרִית the one destroying* i. e. destroyers 1 Sam. 13: 17; *כְּעֵגֶר like the sheaf* i. e. sheaves Mic. 4: 12; *וְהַחֲמֹר ... וְהַחֲמֹר ... הַסִּים* 2 Kin. 7: 10; *הַנְּעִלִים* is contrasted with *הַיְשָׁרִים* Ps. 37: 16. So some explain *הַנֶּעֱמָר* Num. 11: 27 as equivalent to *הַנְּעִלִים* but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; *הַיָּדָע* Gen. 2: 9 and elsewhere, *הַיָּצֵא* 1 Kin. 10: 19, 2 Chron. 9: 18 and *בְּהִתְקַנֵּץ* Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, *הַהֹלֵכִים who went* Josh. 10: 24, *הַיָּיָדָע that shall be born* Judg. 13: 8, *הַמְּקַדֵּשׁ which he sanctified* 1 Chron. 26: 28, *הַנִּזְכָּרִים who are present* 1 Chron. 29: 17, *בְּהִתְקַנֵּץ into (the place) which he prepared* 2 Chron. 1: 4, *הַנִּזְכָּרִים* Gen. 21: 3, *הַמְּקַדֵּשׁ* Gen. 18: 21, 46: 27, Job 2: 11, *הַמְּקַדֵּשׁ* Ruth 1: 22, 2: 6, 4: 3, *הַמְּקַדֵּשׁ* 1 Kin. 11: 9, *הַמְּקַדֵּשׁ* Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, *הַמְּקַדֵּשׁ what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, *הַשָּׁמַיִם O heavens*, *הָאָרֶץ O earth* Deut. 32: 1, *הַכֹּהֲנִים O priests* Mal. 1: 6, *הַמַּלְכָּה O queen* Esth. 5: 3, *הַחֵרְשִׁים ye deaf*, *הַחֵרְשִׁים ye blind* Isa. 42: 18, *הַיָּדָע thou that dicellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, *אָדָם O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly cast*) *נְשִׁים שְׂפֵלִים O careless women* Isa. 32: 9, *אֲבֵרִים O ye husbandmen* Joel 1: 11, *בָּנִים*

ye children Prov. 4: 1, אֶרֶץ *O land* Eccles. 10: 16, 17, בְּרָחָה *O barren* Isa. 54: 1.

e. Like the Greek *πᾶς*, when followed by a definite noun כָּל means *the whole* or *all* כָּל-הָאָרֶץ *the whole earth*, כָּל-הָעָם *all the people*, כָּל-הַגּוֹיִם *all the nations*, so with singular nouns in a collective sense כָּל-הָאֲנָשִׁים *all the men* Deut. 4: 3, כָּל-הָעִירִים *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל-בֵּית *every house* Isa. 24: 10, כָּל-דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל-עֵץ *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל-רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כָּל-מְלָאכָה לֹא תַעֲשֶׂה *no work shall be done* Ex. 12: 16, אֵין כָּל-חֵדָשׁ *there is no new thing* Eccles. 1: 9, לֹא יוֹכֵל כָּל-אִתָּה *neither can any god* 2 Chron. 32: 15. Comp. οὐ δικαιώσεται πᾶσα σάρξ Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כְּעֵץ *as (the) a nest*, Isa. 10: 14, כְּסֵפֶר *as (the) a scroll* Isa. 34: 4, *like rending* הַגִּדִּי (the) *a kid* Judg. 14: 6, *as* הַדְּבָרִים (the) *bees do* Deut. 1: 44, כְּשָׁנִים *as (the) scarlet*, כְּשֹׁלֶג *as (the) snow*, כְּתוֹלַעַת *as (the) crimson*, כְּצֹמֶר *as (the) wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כְּשִׁנְיֵים *like foxes* Ezek. 13: 4, כְּצֹמֶרֶת *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלְיוֹן וְהַדָּבָר *the lion and the bear came* 1 Sam. 17: 34, because he thinks of these as *the enemies* to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich בְּסֻבֹּתָא בְּסֻבֹּתָא *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him וְצֹאֵן וְבָקָר וְחֵמֶשׁ וְזָהָב* *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase הַיּוֹם הַזֶּה *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the day* in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord*, Baal, הַשָּׂטָן *the adversary*, Satan, הַנָּהָר *the river*, the Euphrates, הַיַּרְדֵּן *the descending* (stream); *the Jordan*, once poetically יַרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׂדֵד *the plain*, Sharon, הַלְבָּנוֹן *the white* (mountain), Lebanon, so always in prose, but in poetry with or without the article, הַבָּשָׁן always in prose, and sometimes in poetry, Bashan, הַגִּלְעָד and גִּלְעָד *Gilead*, הַחֶרְמֶל *the garden*, Carmel, הַבְּגֵר *the circuit* of the Jordan, הַמִּצְפָּה *the watch-tower*, Mizpah, הָאָדָם and אָדָם *the* (first) man, Adam, הָאֱלֹהִים and אֱלֹהִים *the* (true) God. In הַצֵּבֶט הַמָּנַשֶׁשֶׁה *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article הַכַּלְדָּיִם *the Chaldeans*, but הַפְּלִשְׁתִּים Jer. 37: 8, 9, הַפְּלִשְׁתִּים *the Philistines*, but הַכַּנְעָנִים 1 Sam. 17: 52; אֲרָמִי is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הַכַּנְעָנִים, § 53. 2. a. Symbolical like real names do not receive the article, בְּיָדָה *Treacherous* Jer. 3: 7, הַשֵּׁבִיהָ *Apostate* ver. 6, הַלֵּלָה נָחַם Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִינוּ *our father*, שְׁמוֹ *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the* (other) *half* of them Josh. 8: 33, opposed to a preceding חֲצִי *one half* of them; see also הַבְּנֵי-הָהָה Isa. 24: 2, הַחֲצִי-בֵּן Lev. 27: 23, בְּחֵרִי (in some editions) Ezra 10: 14; בֵּיתִי הָאֶחָד *in the midst of my tent* Josh. 7: 21, בְּתוֹךְ הַחֲבֵרִי *in the midst of its fold* Mic. 2: 12, כָּל-הָאֲחֵרֹתֶיהָ *the whole of its women with child* 2 Kin. 15: 16; in לְמַעַנָּהּ Prov. 16: 4 it distinguishes the noun מַעַנָּה from the preposition לְמַעַן. In נְבִיאָם Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּבְרִיחַ *the* (one) *smiling him* Isa. 9: 12, הַמַּעֲלֶה *the* (one) *bringing thee up* Ps. 81: 11, הַמְצַלֵּחַ *the* (one) *crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, שְׁבֵט־יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, דְּבַר יְהוָה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, בְּפִרְיִי בִּצְשִׁיךָ *the first-fruits of thy la-*

bours, נְשִׁי־בָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, כְּעֵרַת שָׂרָה הַמְּכַפֵּלָה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עוֹשֶׂה מְלָאכָת עֲבוֹדַת בֵּית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף הָאִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ הַנְּחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, מִזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, אִישׁ אֱלֹהִים *the man of God* ver. 4; מַלְאָךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָךְ הָאֱלֹהִים *Judg. 6: 20*, מַלְאָךְ יְהוָה ver. 21 *the angel of God or of Jehovah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, דֶּרֶךְ הַשְּׂכָנִים בְּאֶהֱלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הָאֶתֶלָּה שָׂרָה *to the tent viz. Sarah's* Gen. 24: 67, הַחֵדֶר הָאֵרֶג *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַכֹּתֶנֶת הַלֵּוֹשׁ *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקֶּבֶר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲרוֹן הַבְּרִית אֲרוֹן כְּלִי־הָאֲרוֹן Josh. 3: 11, Esth. 6: 1; so after כָּל Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַמִּכְרָה הַזֶּה *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בֶּן־הַיְּמִינִי *the Benjamite*

Judg. 3: 15, בֵּית הַשְּׁחֵמִי *the Bethshemite* 1 Sam. 6: 14, בֵּית הַבְּתְלִי *the Bethlehemit* 1 Sam. 16: 18, אֲבִיעִזְרִי *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form הַבְּתְלִי Num. 26: 30; בֵּית הַבְּתְלִי *the Bethelite* 1 Kin. 16: 34, הַבְּתְלִי 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אֶרֶץ *kings of (the) earth* Ps. 2: 2, אֲמִיר שֶׁמֶר *in the presence of (the) sun* Ps. 72: 17, אֲמִיר שֶׁמֶר (the) *watchman says, (the) morning comes* Isa. 21: 12; לְקַדֵּשׁ וְצִבְאוֹ *both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases וְשִׁבְיוֹ Gen. 2: 4, Ps. 148: 13, קִנְיָה שְׂפָרוֹת וְאֶרֶץ Gen. 14: 19, 22, תִּהְיוּ אֶרֶץ but תִּהְיוּ אֶרֶץ except Ps. 59: 14; or words שֶׁמֶר but שֶׁמֶר; several of these seem to have assumed almost the character of proper names אֶתֶל מוֹדֵר *the Tent of meeting*, מִדְּוָן *the Dwelling-place* 1 Sam. 2: 29, 32, אֱלֹהִים *God*, הַמְּעִלָּה *the most High*, קָדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שֶׁמֶר *the Almighty*, אֱלֹהֵי הַצְבָּאוֹת, only four times אֱלֹהֵי הַצְבָּאוֹת *the God of hosts*, הַמְּצִיָּה *the region of the dead*, הַבָּל *the world*, הַדְּרוֹם *the abyss*, צָפוֹן and הַצָּפוֹן *the north*, הַיָּם only once הַיָּם Zech. 6: 6 *the south*. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, מוֹדֵר לַיָּמִים *at evening-time* Gen. 24: 11, מוֹדֵר שֶׁמֶר *sunrise* Deut. 4: 47, שֶׁמֶר אֶתֶרֶת שֶׁמֶר *to (the) year's end* Deut. 11: 12, מוֹדֵר שֶׁמֶר (the) *captain of (the) host* 1 Kin. 16: 16, and such phrases as שֶׁמֶר *shake* (the) *head* Isa. 37: 22, שֶׁמֶר *put forth* the *hand* Gen. 37: 22, שֶׁמֶר *lay* the *hand upon the mouth* Mic. 7: 16, שֶׁמֶר *with the hand* 1 Sam. 19: 9, שֶׁמֶר *pounce upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, שֶׁמֶר *turn the back and not* שֶׁמֶר *the face* Jer. 2: 27, שֶׁמֶר *lift up* שֶׁמֶר *the horn* 1 Chron. 25: 5, שֶׁמֶר *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, שֶׁמֶר *in the beginning* Gen. 1: 1, LXX ἐν ἀρχῇ, so that it is not necessary to assume that this is in the construct before the following clause, שֶׁמֶר *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as שֶׁמֶר *and the border* Josh. 13: 23, שֶׁמֶר *the breadth*, שֶׁמֶר *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases שֶׁמֶר *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*, etc. So שֶׁמֶר *Gen. 32: 31, שֶׁמֶר* Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

מַאִישׁ וְיֶדְר־אִשָּׁה מַלְאָךְ וְיֶדְר־זָבָן וְיֶדְר־שׁוֹר וְנִשָּׂה וְנַחֲמִיר *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural רַגְלֵי אִישׁ *footmen* Judg. 20: 2, אִישׁ־חֵזֶק *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 הֵהָן *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second וְיָצְאוּ הַחֲקָנִים *the (persons) decreeing unrighteous decrees and writing, etc.* Isa. 10: 1, וְנָבְלָה וְנָחֲרָה *O psaltery and harp* Ps. 57: 9, וְחָסְרָה נְהִי *the writing, etc.* Neh. 1: 5 comp. Deut. 7: 9, 12, הַשָּׁמֶשׁ וְהַיָּרֵחַ (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶל־טוֹב וְאֶל־הָאֲשֵׁר.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2: 10, בָּסֶרֶךְבַּיִם וּבַחֲמָנִים *both chariots and horsemen* Gen. 50: 9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3: 8, עֵינֵל רִמָּיִם *an infant of days* Isa. 65: 20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סֵל אֶחָד *a basket* Ex. 29: 3, אִישׁ אֶחָד *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אֶחָד מֵהַכֹּהֲנִים *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נָבִיא אֶחָד *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, רֶחֶם אֶחָד *one* 1 Kin. 19: 4, 5, not a cluster but a solitary shrub, אֶחָד *a single flea* 1 Sam. 24: 15, 26: 20.

ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, בֶּן הָחָם *a wise son*

Prov. 10: 11, הָתֵן יָצָא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, הַרְבֵּי־יָדְךָ הַרְבִּים *thy manifold mercies* Neh. 9: 19, יְהוָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנּוֹכָחַד *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבּוֹת טָעִים *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are יָר בְּעֵשְׂתָהּ *his strange work*, נָכְרִיָּה נִכְרָדָהּ *his strange task* Isa. 28: 21, צַדִּיק עַבְדִּי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַחֲנִיכָה הַחֲדָשָׁה *the new cart* 2 Sam. 6: 3, הַנֶּזֶן הַנֶּכְרִיָּה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אֲחֵרִים אֲחֵר *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name בְּנֵי־אֶמֶן *Ps. 68: 28*. In הַבָּיָא רָעָה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הַיָּם הַגָּדוֹל *Ps. 104: 25* the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַמִּלְאָכָה הַנִּבְלָוָה *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אֲחֵרָה *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַיָּצִר הַגָּדוֹל *the great court* 1 Kin. 7: 12, אִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12: 4, הַבּוֹר הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ הַעֲמִיד *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַנִּרְאָה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל־הַבְּהֵמָה הַרְבִּישָׁה *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ הַעֲשִׂי *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיָּשָׁר הַיָּחִיד *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

e. In a few instances a participle belongs to a preceding suffix *הַבָּאָה* *pedes ejus introeuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives *מִנְחָה תָמִיד* *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), *עֲלֹת הָלֶם* *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, *שָׂלְמֹת הַרְבֵּה מְאֹד* *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so *קִיָּשׁ* Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive *בְּלִשְׁתִּי אֹיְבֵי* *my enemies in soul* i. e. cordial haters Ps. 17: 9, *אִנָּשׁ מִדְּהָאָרֶץ* *man of the earth* Ps. 10: 18, *נֹסְכֵיחֵם מִדָּם* *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7: 13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15: 1, *הָאֲנָשִׁים הַהֵמָּה* *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, *הָאָרֶץ הַטּוֹבָה הַזֹּאת* Deut. 9: 6, *הַשָּׁנִים הַטּוֹבוֹת הַבָּאִים* *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, *זֶה הָעָם* *this people* Isa. 23: 13, Hab. 1: 11; so *הוּא* e. g. *הוּא הַמֶּלֶךְ* *that king Ahaz* 2 Chron. 28: 22, *הוּא הַלַּיְלָה* *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in *הָאֲלֵהּ הַנִּשְׁאָרִים* *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in *הָעָם הַזֶּה הָרֹעַ* *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, *הַדּוֹר* *that generation* Ps. 12: 8, *בַּלַּיְלָה הַהוּא* *in that night* Gen. 19: 33, 30: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix *זֶה יָמִי* *this my oath* Gen. 24: 8, *זֵאת אִתִּי* *these my signs* Ex. 10: 1, 12: 2, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, *דָּשׁ הַבָּשׂ*

הַזֶּה *this small quantity of honey* 1 Sam. 14: 29, אִישׁ אֶפְרַתִּי הַזֶּה *that Ephraimite* 17: 12, 17, Jer. 40: 3 K'thibh, הָזֶה הַחֵלִי *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הַזֶּה Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מִקְוֶה אֶחָד *one place* Gen. 1: 9, הַחֵרִיץ *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּט *one law* Lev. 24: 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12: 10, אֶחָד מֵעַבְדֵי אֲדָמָה *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; הַרְרֵי-אֲלֵהֶם Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד מֵאַחֶיכֶם *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַכֹּהֵן אֶחָד Num. 28: 4, הַיָּאֵשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד הָאִישׁ Num. 16: 22, the numeral is a predicate, not *the one man* but *the man* Korah alone (lit. being one); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive בֶּן, which appears to be redundant אֶחָד בֶּן אֶחָד אֶחָד *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14: 9, שִׁשִּׁים עָרִי *sixty cities* Deut. 3: 4, מֵאָה

שְׁשֵׁת אֲלָפִים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת חֲמִשָּׁתָּה פָּרָשִׁים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָה אֲזָנִים *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפֵי *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral הַמְאֹרֹת שְׁנֵי *not two of the lights but the two lights* Gen. 1: 16, שֵׁשֶׁת חֲמִשָּׁתָּה *the six branches* Ex. 25: 33, but by the preposition בֶּן, e. g. אֶחָד בְּנֵי-הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת בְּנֵי-שֵׁמֶשׁ *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנֵינוּ *we, both of us* 1 Sam. 20: 42, also שְׁתֵּי אֲנָחְנוּ *we two* 1 Kin. 3: 18, שְׁתֵּי הֵנָּה *they two or both of them* 1 Sam. 25: 43, שְׁלֹשָׁתָם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12: 4, אַרְבָּעָתָם *they four* Dan. 1: 17, שִׁבְעָתָם *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשִּׁיָּהוּ *thy fifty*, חֲמִשִּׁי *his fifty* 2 Kin. 1: 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אֲנִי *my thousand* Judg. 6: 15, אֲלֵפֵיהֶם *your thousands* 1 Sam. 10: 19, רִבְבָּתָיו *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת *seven steps* Ezek. 10: 22, אַתְּנֵה עֲשָׂרִים *twenty she-asses* Gen. 32: 16, מֵאָה אֲלָפֹת *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָחוֹת *three leaves* Jer. 36: 23, אַרְבָּעָה סִבִּי חֶרֶב *three baskets of bread* Gen. 40: 16, אַרְבָּעָה עָשָׂר *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת בָּנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7: 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11: 16, שְׁנֵים עָשָׂר שָׁנָה וְשִׁבְעַת שָׁנִים *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as אִישׁ *man*, נֶפֶשׁ *soul*, רֶגֶל *footman* and various measures of time, space, weight, etc., e. g. שָׁנָה *year*, יוֹם *day*, אַמְזָה *cubit*, שֶׁקֶל *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, תֵּשֶׁבַע בָּאֵת שָׁנָה *nine hundred years* Gen. 5: 5, אֶלֶף אַמְזָה *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, חֲמִישָׁה עָשָׂר שֶׁקֶל *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*. Other nouns are similarly affected, but with less regularity, עֶשְׂרִים קִנִּיּוֹת *twenty planks* Ex. 26: 18, 19 but עֶשְׂרִים קְרָוִיִּים Ex. 36: 23-25, עָשָׂר עִירֵי מְלָכִים *thirteen cities* Josh. 21: 33, אֶלֶף הַקָּנָה Cant. 4: 4, בָּאֵתֶיךָ צִנָּה 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, שְׁנֵי שָׁנִים *eight years* 2 Kin. 22: 1, שְׁלֹשׁ אַמְזָה *three cubits* 25: 17 K'thibh where the K'ri has אַמְזָה שְׁנֵי הַנִּבְּרָר, אֶלֶף עֶשְׂרִיהָ Ezek. 45: 1. The tens are occasionally followed by the plural קָרָבָנִים *thirty companions* Judg. 14: 11, בְּנֵי-חֲמִישִׁים *eighty sons of valour* 2 Chron. 26: 17, אַרְבָּעִים וּשְׁנַיִם *forty-two children* 2 Kin. 2: 24, אַרְבָּעִים אֶדְרִיבָסָה Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 הַיְּהוּדִים is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, נְפֹשׁ excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, עֶשְׂרִיהָ זָהָב *ten (shekels) of gold* Gen. 24: 22, שְׁלֹשׁ בָּאֵת גָּסָה *three hundred (shekels) of silver* Gen. 45: 22, שְׁנֵי-לֶחָם *two (loaves) of bread* 1 Sam. 10: 4, שֵׁשֶׁת-עָשָׂר עֶפְחָבִים *six (ephabs) of barley* Ruth 3: 15. In measurements, the word אַמְזָה *cubit*

is occasionally preceded by the preposition *בְּ*, thus אַרְבַּע בָּאַמָּה *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, אֶלֶף מֵאָתַיִם חֲמִשִּׁים וָאַרְבָּעָה *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, שִׁבְעֵים וְשָׁלֹשִׁים וּמֵאָה שָׁנָה *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵים שָׁנִים *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם *(the) two are better than* הָאֶחָד *(the) one* Eccles. 4: 9, הָאַרְבָּעִים *the forty* Gen. 18: 29, הַחֲמִישִׁים הַיְדִירָקִים *the fifty righteous* ver. 28, שְׁתֵּי בָנוֹתָיו *his two daughters* 19: 30, אַרְבָּעִים הַיּוֹם *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix הָחֲמִישִׁים *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition הַשְּׁלֹשִׁים הַכֶּסֶף *the thirty shekels of silver* Zech. 11: 13, שֵׁשׁ הַשְּׂעִירִים הָאֵלֶּה *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in הַשְּׁנֵי הַבָּנוֹתָיו Ex. 28: 10. In a few instances it is given to the numeral and not to the noun הַחֲמִשִּׁים וּמֵאָתַיִם *the two hundred and fifty men* Num. 16: 35, שָׁנָה הַחֲמִישִׁים *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In הָאַרְבָּעִים הָאֵלֶּה *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article הַשְּׁלֹשִׁים הָאֵלֶּה Deut. 19: 9, but more commonly it is given to neither שְׁלֹשִׁים אֵלֶּה Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units *הָאֶלֶף וְשֵׁשׁ הַמֵּאוֹת וְחֲמִשָּׁה וְשָׁבַע*.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַיָּמִים הָעֶשְׂרִים* *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, *הָאֶחָד וְעֶשְׂרִים* Ex. 12: 18; or to the second, *אִישׁ מֵעֶשְׂרֵי הַיָּמִים* *the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in *אֶחָד וְעֶשְׂרִים הַבָּקָר* *the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, *בֶּן שֵׁנִי* *a second son* Gen. 30: 7, *בַּשָּׁנָה הַשְּׁלִישִׁית* *in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only *קְבוּצַת הַשְּׁלִישִׁית* *the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only *יְמֵי הַקְּצִים* Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus *שָׁנָה* *year*, *שְׁנֵי הָרְבִּיעִית* *the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; *חֹדֶשׁ* *month*, Ezr. 10: 9; *יוֹם* *day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal *אֶחָד* is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called *הַשֵּׁנִי* *the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; *אֶחָד* or *הָאֶחָד* *the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or *הָאֲחֵר* *the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, *שְׁנֵי עָשָׂר וְשֶׁבַע* *the twenty-seventh year* 1 Kin. 16: 10, *שְׁנֵי הָאַרְבָּעִים* *the fortieth year* Num. 33: 38, although this order is not always observed, *שָׁלֹשׁ-עָשָׂר* *thirteenth year* Gen. 14: 4, *עָשָׂר הָחֹדֶשׁ* *the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. *בְּשָׁנָה שְׁלִישִׁית*

וּשְׁמִנָּה שָׁנָה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שְׁבִיעִת שָׁנָה *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁנֵי אֲחָי Ezr. 1: 1, Dan. 9: 1, 2, שְׁנֵי שָׁחֵם Hag. 1: 1, 15, שְׁנֵי שָׁנִים Dan. 8: 1, but with the article הַשְּׁבִיעִת שָׁנָה *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה יָמִים הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעִי *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַחֵצִי הָעָם...וְהַתְּחִיבִי *the half of the people...and the other half* 1 Kin. 16: 21; they read רְבִיעִית רְבִיעִית *the fourth part of the day, and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number מֵאָה הַמֵּסָפָה *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אֶצְבִּיהָ הַחֵצִי *a cubit and the half of a cubit* Ex. 28: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי מֵשָׁרִיָּם *two tenths*, שְׁלֹשָׁה מֵשָׁרִיָּם *three tenths* and חֲמִשָּׁה מֵשָׁרִיָּם *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנֵי שְׁנֵים *two by two* Gen. 7: 9, שִׁבְעָה שִׁבְעָה *by sevens* ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אֶחָד *once*, שְׁנֵי *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעַת *seven times* Lev. 26: 18, 21 or by means of the noun פַּעַם *stroke or beat*, פַּעַמַּיִם *twice* Gen. 27: 36, עָשָׂר פַּעַמַּיִם *ten times* Job 19: 3 or רַגְלִים *steps*, שְׁלֹשׁ רַגְלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשָׂאִים *the two princes* i. e. every two princes Num. 7: 3,

לְכֶבֶד־הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְכֹל־שְׁלֹשָׁה *every three days* Am. 4: 4, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively גִּשְׂרוֹן עֶשְׂרֹן *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁנַיִם אוֹ שְׁלוֹשָׁה *two or three* אַרְבָּעָה אוֹ חֲמִישָׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשִׁיטָה *first or in the first place* Lev. 5: 8, שְׁנִיטָה *in the second place* 2 Sam. 16: 19, or a *second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁיטָה *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

APPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אֶלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מִכּוֹן שְׁבֻתָּךְ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדַי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לִיר פָּרָא *Job 11: 12*.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הָיָה הַמֶּלֶךְ 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely הָיָה הַמֶּלֶךְ 13: 39 *king David*, and only exceptionally הָיָה הַמֶּלֶךְ Hos. 5: 13, 10: 6, and הָיָה הַמֶּלֶךְ Prov. 31: 1; such combinations as הָיָה הַר הָהָר *mount Hor* Num. 20: 22, הָיָה הָעָם *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי הָיָה *I Jehovah* Isa. 45: 19, אֲנִי הָיָה *we thy people* Ps. 79: 13, הָיָה הַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix הָיָה הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun *Jehovah thy God*, הָיָה עָלָיו *he is going over before thee* Deut. 31: 3.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבֶּקֶר הַנְּחֹשֶׁת* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, *שְׁלֹשׁ קָמֶה* *three measures* (consisting of) *meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְעֵשָׁנִים רָעָב* *seven years* (of) *famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *אֲבָן טוֹרִים* *rows* (of) *stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *יָמִים מְסָפִיר* *days* (which are) *a number*, i. e. such as can be readily numbered, a few Num. 9: 20, *אֲמָרִים אֱמֶת* *words* (which are) *truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *כֶּסֶף* *בְּבָרִים* (instead of *בְּבָרִים*) *two talents* (of) *silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנֵי שָׁנִים* *two years* *days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשָׁה שָׁבָעִים יָמִים* *three full weeks* Dan. 10: 3; *מִקְנֵה בָקָר* *possession* consisting in *cattle* Eccles. 2: 7; *נִשְׂא צִדְדֵיכֶם אֲדָמָה* *a pair of mules' burden* (of) *earth* 2 Kin. 5: 17; *כֶּלָּא הַפְּנִים הַזֵּל* *double handful* (of) *toil* Eccles. 4: 6, *פְּרִיטָה צִדְדֵי שָׂדֶה* *a plowing strip* (of) *an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַמֵּשֶׁק אֶלְיָזָר* *Damascus* (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַנִּמְצָא אִתּוֹ אֲבָנִים* *that which was found with each* (of) *stones* i. e. whatever precious stones each had 1 Chron. 29: 8, *הַבָּר... הַבְּרִי רִיבֹת* Gen. 7: 6, 14: 12, Ex. 22: 30, Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַזָּהָבִית הַנֶּחֱדָת* *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *הַנֶּחֱדָב הַזָּהָבִית*), *הַחֲמִלָה הַיָּמִין* Jer. 25: 15, *הָאֲבָן הַבְּרִיל* Zech. 4: 10, but this is not always the case *בְּדוֹ בָּדוּ* *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַכֶּזֶּה הָאֶחָד כֶּסֶף* *the one silver dish* Num. 7: 85, *נְרֵיהֶם זָהָב* *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 19, 9: 4, 10: 21, 44: 24.

b. *כֻּלָּם* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כֻּלָּם* *אֱלֹהֵיהֶם* *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "*the end of the matter, after the whole has been heard, is etc.,*" or Ezra 10: 17 *they finished in all* i. e. entirely, in toto, *the men who* etc.

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, *מַיִם בִּרְפָּיִם* *water reaching the knees* Ezek. 47: 4, *הַחֲזוֹן הַהַיְדוּר* *the vision concerning the continual service* Dan. 8: 13, *כֶּסֶף סִיגִים לְכֹסֶה* *dross (of) silver* Ezek. 22: 18, *אֶבֶן שְׁלֵמָה מִסֵּת* *whole stone (from the) quarry* 1 Kin. 6: 7, *שֵׁשׁ הַשָּׁלִשׁ הַמְּזֻלָּג* *the fork (with) three tines* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state *לְשׁוֹן רִמְיָה* *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), *בָּקָר רִמִּי* *pastured cattle* 1 Kin. 5: 3, *לֶחֶם מֵיַד מַיִם* *bread of affliction and water (of) affliction* i. e. prison fare 1 Kin. 22: 27, *צֹאֵן צֹאֵן* *rams (of) wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, *בְּנֵי הַדְּבָרָה* Ps. 60: 5, *אֲבָנִים אֲבָנִים* Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression *הַנְּחָלִים אֲרִיִּל* *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, *הָאֲרוֹן הַבְּרִית* *the ark (of) the covenant* Josh. 3: 14, *הַחֲרָטָה הַכְּרֻבִּים* *the chariot (of) the cherubim* 1 Chron. 28: 18, *הַנְּבִיאָה הַזֶּה* *the prophecy (of) Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, *אֹיְבֵי מִן* *my false enemies* Ps. 38: 20, *הַיּוֹם הַזֶּה* *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun *צֹאֵן מִצְרָיִם* *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, *יְהוָה אֱלֹהֵי הַצְּבָאוֹת* *Jehovah (of) hosts* 1 Sam. 1: 3, *אֱלֹהֵי הַצְּבָאוֹת* Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct *הַמִּשְׁכָּן הַמִּשְׁכָּן* *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun *יְהוָה אֱלֹהֵי הַצְּבָאוֹת* *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In *הַגִּבּוֹרִים הַגִּבּוֹרִים* 2 Kin. 11: 13 a conjunction should be supplied, *the guards and the people*; this may also be done in *אֲדָמִים אֲדָמִים* Judg. 5: 13, though more probably it means *nobles (of) the people*; in *הַסֵּפֶר הַרְשָׁמִים* Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book (of) the registered* or of apposition *their book entitled "the registered"*.

b. This subordination likewise occurs when a familiar phrase is abbreviated *פַּר הַשְּׁנִי שֶׁבַע שָׁנִים* *the second bullock seven years (old)* for *הַשְּׁנִי שֶׁבַע שָׁנִים* Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding *אֲנָשִׁים חֲזָקִים* *men of strength (for) the work of the service of*

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, קִדְּקִד שֵׁאֵר בְּהַתְּהָרָה *the hairy crown* (of) *him that goeth* etc., or the verb may have a double object *smite on his hairy crown him* etc. Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word הָיוּ בְּנֵי-שָׂאִיל וְהָיוּ בְּנֵי-זִמְרִים *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2, הָבָר עַם-לִבְהָרָה בְּלִבָּאֵל *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, גְּדֻלַּת חֹמָה וּבָרִית, קָרִים *great cities* (with) *walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָיָה הָעָם הַזֶּה יְרוּשָׁלַם *this people* (of) *Jerusalem* Jer. 8: 5.

c. The word בְּשָׂנֵה, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct בְּרָנִי תְּשָׂנֵה *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun בְּשָׂנֵה הַמֶּלֶךְ *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun עַל-הַיָּדִיר בְּשָׂנֵה *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness אֶחָדָם הַבְּשָׂנִים *their brethren of the second rank* 1 Chron. 15: 18.

THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רִכְשָׁם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן-אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתִּי *thy wife* Gen. 12: 5. אִשְׁתִּי אִשְׁתִּי אִשְׁתִּי

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֲבִיּוֹת עַמִּי *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבְּדֵי-אָרֶץ *the honourable of the earth* Isa. 23: 9, הַלֶּחֶם מֵצֶהָ *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So רֹאשׁ צִיד *birds of prey* lit. preying of birds Ezek. 39: 4, אִלּוּל אָדָם *fool of man* i. e. foolish man Prov. 15: 20, אִשָּׁה אֲדָם *wild ass of man* Gen. 16: 12, זִבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9b they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גְּדֻלַּת זְרוֹעֶיךָ *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb מְאֵל for the most part with inanimate or irrational objects מְאֵל מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מְאֵל צֹאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. c or § 252. 1. f. Abstract nouns may be thus used לִיבְרֵן יָחֵד *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, רַב חֶסֶדְךָ *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3, 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קִיפּוּת אֲרָזֵי *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קְדֹשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, שֶׁפָּדָר שֶׁפָּדָר *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined כְּבִיר סוֹרְרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר-פָּרָח *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תוֹלַעַת *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי-תַבָּאִים *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת צִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי שְׁלִישִׁים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as הָאָרֶץ בְּנֵינִי Num.

84: 2, הַהָר הַזֶּה וְרוֹשְׁלָם Lam. 2: 13; הַר הָהָר is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. a.

4. The *material* of which the preceding noun is composed, הָזָהב לְזָמָה a *ring of gold* Gen. 24: 22, כֵּל־עֵץ vessel of *wood* Lev. 11: 32, צֶמֶד הַעֲזִים the *flock of goats* Cant. 4: 1, שְׂרֵי טוֹבֵי אֲבָן rows of *stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מִשְׁלָל מִהֲלָךְ שְׁלֹשֶׁת יָמִים a *journey of three days* Jon. 3: 3, מִנְיָ מִסְפָּר the *weight of a talent* 1 Chron. 20: 2, מִנְיָ מִסְפָּר men of *number* i. e. readily numbered, few, Gen. 34: 30, אֲחֻזָּה עוֹלָם a *possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל mighty *man of valour* Judg. 11: 1, עֵץ פְּרִי tree of *fruit* Gen. 1: 11, גֵּיא הַדִּיּוֹן valley of *vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן הַקְּרָבָה the *flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So אֱלֹהֵי צִיּוֹן God (who is) *my rock* 2 Sam. 22: 3, הַר מְרוֹם הַשָּׂרָאֵל the *high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שְׁנַת מוֹת הַמֶּלֶךְ the *year of the death of the king* Isa. 6: 1, עֵת רַצוֹן a *time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. a, § 256. 2 and 2. a. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ garments of *holiness* Ex. 28: 2, זִבְחֵי צִדִּיק sacrifices of *righteousness* Ps. 4: 6, קָדֹשׁ holy and צַדִּיק righteous being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction and מְבָרָךְ וְנִשְׁבָּח thy name *glorious* (lit. of glory) and *exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ man, בָּעַל lord, בֵּן son, בַּת daughter, to abstract nouns or other substantives, thus, אִישׁ הַצֶּמֶד a man of *form* i. e. comely 1 Sam. 16: 18, אִישׁ הַדְּבָרִים man of *words* i. e. eloquent Ex. 4: 10, בָּעַל הַחֲלֻמּוֹת the *possessor of dreams* i. e. dreamer Gen. 37: 19, בֶּן־שְׁמֹנֶת יָמִים son of *eight days* i. e. eight days old Gen. 17: 12,

בְּנֵי-מָוֶת *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי-חַלְוָה *sons of worthlessness* i. e. *wicked* Deut. 13: 14, בִּתְּיָהּ-תְּשִׁיבָה *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object בְּרֵכִי-פִּיטוֹר *a fertile hill* lit. *a peak a son of fatness* Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective בֵּר הַקָּהָרִים *the bitter waters* Num. 5: 18, 19, 23, 24, בְּנֵי-חַלְוָה *evil* i. e. *destructive angels* Ps. 78: 49, חֵיל קָהָר *a strong force* Isa. 36: 2, מִזְוֶה *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, שְׁקִיפִים *אַשְׁתִּימִים* 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כֵּי קָטָן *vessels of small* (capacity) Isa. 22: 24, מֵי מְלֵא *waters of fulness* Ps. 73: 10, כָּל-בֵּית הַגָּדוֹל *perhaps every house of great* (size), though others render *every great* (man's) *house* Jer. 52: 13, Deut. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, מְעַט אֲנִי *few men* Deut. 26: 5, עֹלֶת הַחַיִּיד *continual burnt-offering* Num. 28: 6, הַיָּם הָזֶה *blood* (shed) *causelessly* 1 Kin. 2: 31, צֹרֵי הַיּוֹם *enemies in the day time* Ezek. 30: 16, אֶבֶן הַדִּמְיָם *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֱלֹהֵי בִקְרָב *a God nigh at hand*, אֱלֹהֵי בְרָחוֹק *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The source from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, הוֹלֵת אֶהָבָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The subject by which an action is performed, or in which an attribute inheres, אֶהָבַת יְהוָה *the love of Jehovah* i. e. *exercised by him* 1 Kin. 10: 9, הַכְּבִיחַ שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The object, upon which an action is directed, יִרְאַת *the fear of God* Gen. 20: 11, מִמְּשָׁלַת הַיּוֹם *the rule of the day* Gen. 1: 16, אֲבֵל אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended כֶּסֶף הַשָּׂדֶה *the silver for the field* Gen. 23: 13, שֶׁבֶר *grain for the famine of your houses* Gen. 42: 19, מַיִם נֶחֱמָה *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, תַּנְאֵץ יְהוָה *the zeal of Jehovah*, which he feels Isa. 37: 32, תַּנְאֵץ הָעָם *zeal of the people*, which is felt for them Isa. 26: 11; נִגְזַת סֹדִים *the cry against Sodom* Gen. 18: 20, נִגְזַת-הָעָרִים *the cry of the poor* Prov. 21: 13; נִגְזַת-הָעָרִים

the way of the sea i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ יָם הַיָּם *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חָמָסוֹ *his wrong* i. e. done by him Ps. 7: 17, חָמָסִי *my wrong* i. e. done to me Gen. 16: 5; מֶלְכִּי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so מְשֻׁלָּה with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; מְשֻׁלָּה subj. Ps. 39: 11, obj. Ps. 38: 12; מְשֻׁלָּה subj. Ps. 116: 14, obj. Ps. 56: 13; מְשֻׁלָּה subj. Prov. 3: 11, obj. Ps. 73: 14; מְשֻׁלָּה (in the figurative sense of a divine indiction) subj. Ps. 32: 4, obj. Job 23: 2. In בֵּית הַתְּפִלָּה Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשֻׁלָּה נֶפֶשׁ *restoring the soul* Ps. 19: 8, מְשֻׁלָּה שֵׁם *loving thy name* Ps. 5: 12, מְשֻׁלָּה בָּאֵר *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun מְשֻׁלָּה אֲנִי *serving me* Jer. 33: 22, or an infinitive which they govern, מְשֻׁלָּה קָם *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession מְשֻׁלָּה שֻׁלְחָנָה *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition מְשֻׁלָּה אֲדָם Hos. 13: 2 (2 a); but מְשֻׁלָּה אֲדָם Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object מְשֻׁלָּה זֶהָלִי Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, מְשֻׁלָּה מִלְחָמָה Mic. 2: 8, מְשֻׁלָּה Ps. 18: 40, מְשֻׁלָּה מְשֻׁלָּה Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מְשֻׁלָּה אֱלֹהִים *smitten of God* Isa. 53: 4, מְשֻׁלָּה נָשָׂא *born of a woman* Job 14: 1, מְשֻׁלָּה חֲסִידִי *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, מְשֻׁלָּה חֲסִידִי *girded with sackcloth* Joel 1: 8, מְשֻׁלָּה חֲסִידִי *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, מְשֻׁלָּה מְשֻׁלָּה *on the king's reading* 2 Kin. 5: 7, מְשֻׁלָּה חֲסִידִי *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, מְשֻׁלָּה קָרָא *to call Samuel* 1 Sam. 3: 8, מְשֻׁלָּה חֲסִידִי *to drive them out* Deut. 7: 17; or both subject and object may be expressed מְשֻׁלָּה אֲנִי *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, מְשֻׁלָּה שֵׁפָתַי *unclean as to lips* Isa. 6: 5, מְשֻׁלָּה קָשִׁי *hard hearted* Ezek. 3: 7, מְשֻׁלָּה בְּגָדִים *rent as to garments* 2 Sam. 13: 31, מְשֻׁלָּה רַגְלִים *blind as to feet* 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

a. This answers to what is known as the Greek accusative, πρὸς ὁμολογίαν; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי הַיְּדִי *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural גִּבּוֹרֵי צִיּוֹן בְּקִשְׁתָּם צִיּוֹרֵי צִיּוֹן Gen. 42: 35, בְּיָדָם בְּלֹא-אֵם Isa. 42: 22, יְדֵיהֶם בְּיָד אֲבוֹתָם *their claus or fathers' houses* 1 Chron. 7: 4, בֵּית הַתְּבִלּוֹת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יְדְיָם *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵינוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלְבָּם *prophets out of their own heart* Ezek. 13: 2, כְּפָלֵינוּ בְּנֵינוּ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive בֵּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יְמִין *right*, צָפֹן *north*, קֵץ *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, בְּמָקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל-דֵּבַר אֲשֶׁר *for the reason that* Deut. 22: 24, particularly when the relative is itself omitted, בְּיַד-הַשֵּׁלֶחָה *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּחִלַּת דְּבַר-יְהוָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַכְּבִיחַ וְהַחֲכָמָה *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא מִיָּנִין *drunken and not with wine* Isa. 51: 21.

a. So before הַהִי used as a relative, הַהִי הַר-רָם *the mountain that his right hand has acquired* Ps. 78: 54, הַהִי מָקוֹם *Ps. 104: 8*. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יוֹם Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; יָמָיו 2 Chron. 29: 27; מְקוֹמוֹ Job 18: 21. Some would so explain בְּרֵאשִׁית Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated שַׁבָּת שַׁבָּת *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רִאשֵׁי בָתֵּי אֲבֹתָם *the heads of the houses of their fathers* Ex. 6: 14, מִסְפַּר שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, פְּרִי־גִדְלוֹ לִבּוֹ *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows הַרְי מְרֹם *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized אֲבִיר־מִלְכָּה וְאֲבִיר־רִסְפָּה *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק אֱלֹהֵי יַעֲקֹב *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun וְזֶאֱבֵב וְזֶאֱבֵב *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, מֶלֶךְ סוּדֹם וּמֶלֶךְ גּוֹמֹרְרָה *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated בְּנֵי וּבְנֵי בְנֵי Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest רֶכֶב פָּרֹעֶה וְפָרָשָׁיו וְיָמָיו *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun שְׁלֵמֵי אֲמוֹנֵי יִשְׂרָאֵל *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, נְהַרֵי נְהַלֵי הַבָּשׁ *rivers, brooks of honey* Job 20: 17, נוֹשְׁטֵי הַקֶּשֶׁת *armed with, shooting the bow*, though נוֹשְׁטֵי may be in construction not with הַקֶּשֶׁת but with רֹכְבֵי *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, בְּעִשְׂתָּהּ הַחֲזָה הַגְּדוֹלָה *the great work of Jehovah* Judg. 2: 7, עֲטֹרַת זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, גְּבוּרֵי הַתָּלָל *the mighty men of valour* Josh. 1: 14, זָהָבֵי אֱלִילֵי *his idols of gold* Isa. 2: 20, שֵׁם קְדֹשִׁי *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; כְּנִפֵּה הַכְּרֻבִים הָאֲחֵר 2 Chron. 3: 11, since כְּנִפֵּה is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, קַרְשֵׁי צַלְעֵהֶם שְׁנֵי הַטְּבֵרָאִים *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אֶחָד לְבִן הַזָּקֵן Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between כֻּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כֻּל כֶּלֶה הָאֵשׁ *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect *הַזֶּה הָאֵלֶּיךָ* Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

b. There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a.* *בְּלִי מִלְחָמָהּ* *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, *בְּפִיזִי גָּאֻנִּי* *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, *בְּנֵי-הַצֵּהָר* *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, *מִזְבֵּחַ הַזָּהָב* *the golden altar* Ex. 40: 26, *עֲשִׂיתָ הָאֵיפָה* *the tenth-part of an ephah* Num. 5: 15; *אֱלֹהֵי צְדִיקִי* Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18. 2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus *רְפוּחַ מִרְאָה* but *רְפוּחַ הַמִּרְאָה* Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b.* and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a.*

c. He paragogic may be attached to a noun in the construct state, *שָׁשׁ מִזְרְחָהָ* *toward the rising of the sun* Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names *בְּאֵרָה שֶׁבַע* *to Beersheba* Gen. 46: 1.

§ 260. The preposition *לְ* *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַצֹּאֵן אֶת־רֹאשִׁי* *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. *בֵּיתוֹ אֶלְיָשָׁע* Gen. 37: 12, *הַבֵּית לְאֵלִישָׁע* *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted *לְדָוִד* (a psalm) *of David* Ps. 11: 1, *אֲמִנֹן לְאֶחָיו* *Amnon (son) of Ahinoam* 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, *וְאֵתֵר לְטֹבְיָה* *and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

a. In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives *לְ* to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לְזִבְחֵי לִזְבִּי viz. *of my people* so 1 Kin. 6: 5; and after a suffix Esra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן לִישִׁי *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יִשְׁי 2 Sam. 20: 1 *is the son of Jesse*, § 249. 3), עֶבֶד הַשָּׂבָהִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions מִזְמוֹר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקֻק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַיּוֹם הַחֲמִישִׁי *the fifteenth day of the month* 1 Kin. 12: 32, בְּשָׁנָה הַחֲמִישִׁית לְמַלְכָּה *in the fifth year of the king* 1 Kin. 14: 25, בְּשָׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר הַיְּבִרִי הַקְּדִימִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix שְׂרֵינֵינוּ לְכָל-הַקְהָל *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל-נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, עֵץ טוֹב הָיָה *the tree (was) good* Gen. 3: 6, הָיָה הַדֶּרֶךְ *this (is) the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25,

אֵתֶּהּ הֵנּוּ *what are these?* Zech. 4: 5, אַתָּה הוּא מֶלְכִי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה תְּרוֹיָה *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיוּ תֹשֹׁבִים *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הָיוּ עֵינָיו כְּחֹזֶה *began* (to be) *dim* 1 Sam. 3: 2; וַיֵּחַל לִנָּח אִישׁ הָאָדָמָה *and Noah began* (to be) *a husbandman* Gen. 9: 20; כַּתְּחִילָה שֹׁדֵד *when thou ceasest* (to be) *spoiling* Isa. 33: 1, הָפְתָה לָבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called*, *to be esteemed*, etc.

b. Simple existence is predicated by means of the particle יֵשׁ *is*, גֵּאֹל *is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין *is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לֵה וָלֵךְ Gen. 11: 30, אֵין רִנָּה Lev. 26: 36, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it פִּתֵּר אֵין *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵין אַתָּה מְשַׁלֵּחַ *thou art not letting go* Ex. 8: 17, הֵינָּךְ מוֹשִׁיעַ *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once יֵשׁ is doubled for a strong affirmation 2 Kin. 10: 15, and יֵשׁ אֵין *is not is never equivalent to the simple negative* לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין כִּי הָיָה *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יוֹבֵל *the king is not he that can* etc. Jer. 38: 5; in Ex. 3: 2 אֵבֶלִי *is a participle with* מְ omitted § 93. c.

PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יהוה הוא האלהים *Jehovah is the God* 1 Kin. 18: 39, אבך איש מלחמה *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קִטְרֵת הַזִּיכָּהָה הִיא *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִרְוָתוֹ עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּצִלְתָּהּ *was pits, full of pits, as it were, composed of them,* Gen. 14: 10; *thy shoes shall be* בְּרִזָּה וּבְחֹשֶׁת *iron and brass* Deut.

33: 25, Ps. 155: 15; *the camp was בטח security* i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b.* Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are צדק righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 *המול אֶתְמֶנָּה we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am שלום peace, they are מלחמה for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health לוֹ to him?* Gen. 29: 6, 2 Sam. 18: 32; thou art מְדַלֵּת delights i. e. much delighted in Dan. 9: 23, equivalent to *אֵינִי מְדַלֵּת Dan. 10: 11, 19.*

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, *רַבִּים הַחֲמִיר, טוב הַדִּבָּר the word is good* Deut. 1: 14, *אֵלֶּה הַדּוֹלֵדוֹת הַשָּׁמַיִם his mercies are great* 1 Chron. 21: 13, *אֵלֶּה הַדּוֹלֵדוֹת הַשָּׁמַיִם these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: *כָּל-לִבִּי הָקֵי the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדֹּבֵר my mouth is the (one) speaking* Gen. 45: 12, *יְהוָה הַצַּדִּיק Jehovah is the righteous one* i. e. is in the right, and *I and my people are הֹרְשֵׁי הַיָּמִין in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 *הַחֲמִיר* and *הַשָּׁמַיִם* are subjects.

COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה הַחָכְמָה מִפְּנִינִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; בְּדִיק אַתָּה בְּמִצִּי בְּדִיק *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל בְּנֵי-קִטָּן *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, הַיָּפִיָּה בַּנְּשִׁים *O fairest among women* Cant. 1: 8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12: 14, טוֹבָם *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶזְכָּרְךָ אֶזְכָּרְךָ *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, וַיִּהְיֶה אֵלֶיךָ *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, הָיִיתִי יוֹתֵר אֲנִי אֶת יוֹתֵר *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל כְּחַטֹּאתַי *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, קָטָן כְּחַטֹּאתַי *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied,

רָאָה הַיָּשָׁר מִשְׁכָּחָה *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, מִשְׁכָּחָה *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, כֵּן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, גִּבּוֹר צֵיד לִפְנֵי יְהוָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; חֲרָבָה אֶל־הוֹדִים 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; יָרִיר־גְּדֻלָּה לְאַלֹהִים Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* מְצִיחַ *more than* their joy *at the time* when etc. Ps. 4: 8, *making my feet* כְּאֶזְלֹת *like* the feet of *the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 כֹּחַ הַחָכְמָה טוֹב מִכֹּחַ הַכֶּסֶף *the gain of it is better than the gain of silver*.

VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like* וְהָיָה *were not before them and* וְהָיָה *shall not be after them* Ex. 10: 14; *the covenant which* וְהָיָה *I made with your fathers* Jer. 31: 32, *which* וְהָיָה *I will make after those days* ver. 33; *what* וְהָיָה *has been is that which* וְהָיָה *shall be, and what* וְהָיָה *has been done is that which* וְהָיָה *shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite קָלַךְ indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites קָרַדְי , קָבַדְי . In 1 Kin. 1: 46 רָשָׁב represents an action not at its termination but its commencement; so שָׁבַח Ruth 1: 15, בָּא Dan. 1: 1. In Gen. 11: 5 בָּנִי does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

THE PRIMARY TENSES.

THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God סָרַף created*, etc., Gen. 1: 1, *God $\text{נִסָּה$ tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3: 13, *thee רָאִיתִי have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2: 2; and *they did so as Jehovah צִוָּה had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah רָחַץ shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יִלְדָּה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehovah of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now הָיִיתִי I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֹא-מָוֶתָנוּ O that we had died Num. 14: 2, לֹא הָקֵבְנוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאֶה ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִפְתְּחוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* חָטָא took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* הָלַךְ has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times הָלַךְ went about (day after day) Num. 11: 8; שָׁמְרוּ they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so שָׁמְרוּ Deut. 12: 31 (illustrated by the following frequentative שָׁמְרוּ), Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (שָׁמְרוּ embraces the whole series of acts in the verses that follow), ver. 13 שָׁמְרוּ, ver. 23 שָׁמְרוּ, 2 Chron. 12: 11, שָׁמְרוּ 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה was perfect in his generations; *Noah* הִלְכָה walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח he hath taken my blessing Gen. 27: 36; *mine eyes* רָאָה have seen the king Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 הָלַיְתָּ *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten them* (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; יָנַתְּהֶם Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man אֲשֶׁר הָצַר־הוּא whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after כִּי אֲשֶׁר Gen. 12: 4, 17: 23, 18: 33; after כִּי Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after הֵנָּה Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun הָיָא had risen and Lot בָּא had entered Zoar, when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land הָלַךְ went up* i. e. was then going up Gen. 19: 28; בָּנֶה Gen. 11: 5 not *had built* but *were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him, הִרְאָה וְיֹשֵׁב while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after עַד *until, I will draw until בָּנֶה they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; אַחֲרַיְתִי *after Lev. 25: 48; אִם if, if יִזְכָּרְתָּיְךָ thou rememberest me* (lit. shalt have remembered), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, הָיָה Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after כִּי אֲשֶׁר *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. הָיָה אֲשֶׁר Gen. 43: 9 with אֲבֵי אֲשֶׁר 44: 32; also אֲחֵרָה and רִאִי in successive clauses of Job 19: 27, רִאִי and רִאִי Isa. 4: 4, אֲשֶׁר and הָיָה 6: 11, הָיָה and הָיָה Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now הָיָה we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) *הָיָה לִּי חֵן* *there would have been pleasure to me* Gen. 18: 12, *כִּי לֹא עָלָה בְּעוֹלָם* not merely *who ever said* but *who would have said* (in any supposable case) Gen. 21: 7, *כִּי לֹא עָלָה בְּעוֹלָם* *almost lay i. e. might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus *הָשָׁמַע ה' אֶת קוֹלִי* Isa. 48: 18 has been rendered *Oh, hearken* and *שָׁמַע ה' אֶת קוֹלִי* 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rend etc.*; *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* Gen. 40: 14 has not the sense of an imperative but fut. perf. see d; *הָרַחֵק מֵעָתָה* Job 21: 16, 22: 18 *not be far*, but *has been* and *is far from me*; *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* Ps. 4: 2, *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* Ps. 22: 22 expresses a confident assurance of present favour, see under b.

g. It is not necessary to substitute the conjectural reading *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* (inf. and suf.) for *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* Josh. 4: 24; for, though this is the only instance in which a preterite follows *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ*, the language is retrospective to be used subsequently by fathers to their sons, and the combination of *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* with a preterite has analogies in Ps 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* e. g. *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* lest he may have found 2 Sam. 20: 6, *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *גִּבְעָה קְטַנָּה* *give me a little water for* *אֲנִי רָחוֹק* *I am thirsty* Judg. 4: 19 prop. *I have been thirsty* and (it is implied) *I am so still*; *הָאֲרֶץ מְלֵאָה בְּחַיִּל* *the earth is full of violence* prop. *has been* and *still is full* Gen. 6: 13; *נֹכַח ה' אֵלֵינוּ* *I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* *they call* (have called and still call) Gen. 19: 22, *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* *Jerusalem totters* and *Judah falls* Isa. 3: 8, *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* *they have declared* and *still declare* ver. 9, *וְעַתָּה יִשְׁעֵי הַיָּם יִפְתָּחוּ* *they have ruled* and

still *rule* ver. 12, נִחְשְׁבוּ they have been and are reckoned 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah* דִּבֶּר speaks, Isa. 1: 2 with reference to the utterance just begun and still proceeding; כֹּה אָמַר thus saith *Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֹאמֵר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with נָגַעְתָּ, lo this toucheth (lit. hath touched) thy lips Isa. 6: 7; and נִתְּנָה now mine eye רָאָהְךָ seeth (lit. hath seen) thee Job 42: 5, 2 Chron. 2: 12; הִרְמֵיתִי I lift my hand to *Jehovah* Gen. 14: 22 in the act of swearing what then follows; בֵּרַכְתֶּם we bless you Ps. 129: 8, יִנְצְתִּי I counsel 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִנְפִּיתִי I hereby announce Deut. 26: 3, 30: 18, הִתְּנֵהְךָ I call to witness Deut. 4: 26; נִשְׁבַּעְתִּי I swear Gen. 22: 16; שָׁמַרְתָּ reigneth 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה is (prop. has become) Gen. 3: 22, Judg. 11: 35, הָיוּ have been and are Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 was, were, and the fut. אֶהְיֶה am Ruth 2: 13; כִּדְמוֹת is like Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 was like; נִפְתָּח ceases Job 3: 17; יָכֹל is able, can Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נָחַל it is a light thing 2 Kin. 20: 10, Isa. 49: 6; רַבִּי are many Ps. 3: 2. (2) Denote a physical condition, אֶחָלֵל languishes Isa. 19: 8, גָּבִה is high Isa. 55: 9, גָּדֹל is great Gen. 19: 13, זָקֵן is old (has become old) Gen. 18: 13, Josh. 13: 1, חָשֵׁךְ is dark (has become dark) Isa. 5: 30, טוֹבִי are goodly Num. 24: 5, טָהוֹר is clean Prov. 20: 9, יָבֵשׁ is (has become) dry Joel 1: 12, 20, יָפִיָּה is fair Cant. 7: 2, קָבִיר has been and is grievous Gen. 18: 20, מָלֵא is full Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עָמֵק is deep Ps. 92: 6, עָשִׂיר is rich Hos. 12: 9, קָדָר has soiled clothing as a mourner Jer. 8: 21, קָטָן is small Gen. 32: 11, רוּחַ Deut. 32: 27. (3) Mental states or affections, including even those of an active nature מֵאֵל mourns Joel 1: 9, אָהַב loves Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), בִּיֹּשׁ is ashamed Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח trusts 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר remembers Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), תַּחַה waits Ps. 33: 20, תַּחַד desires Prov. 1: 22, תֹּרֵה (anger) burns Gen. 4: 6, תִּכְחַח confuses Ps. 7: 2, תִּשְׂמֵחַ delights in Isa. 1: 11, תִּשְׁכַּח Hi. hopes Ps. 38: 16, יָדַע knows Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נִלְאָה is weary Isa. 1: 14, נִבֵּא loathes Job 7: 16, נִבְצָח exults 1 Sam. 2: 1, צַדִּיק is righteous Job 34: 5, שָׂבֵעַ has enough Isa. 1: 11, שִׂמְחָה rejoices 1 Sam. 2: 1, טֵנָא hates Isa. 1: 14, טָנָא is at rest Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed נָתַתִּי I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; *נִשְׁלַחְתָּ thou drivest me out* (lit. hast driven) Gen. 4: 14, *הִקְמַעְתִּי I establish* 9: 17, *קִבַּלְתִּי I accept* 19: 21, *נָתַתִּי I put forth* Ex. 9: 15. *מָכְרָהּ selleth*, is resolved to sell Ruth 4: 3, *לָקַחְתִּי I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 *מֵאַיִן בָּאתֶם whence have ye come*, but in Josh. 9: 8 *מֵאַיִן הֹבֵאִי whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future *הֵבֵאתִי, הֵבֵאתָ*, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing בֹּרַחַה, I am seeking מְבַקֵּשׁ*, comp. Judg. 19: 18. *Why doest thou so?* is Ex. 5: 15 expressed in the future *הִקְשַׁמְתִּי*, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite *מָה־תִּשְׁכַּח because regard is had to what was already done*. Hazael asks, *why weepest thou?* using the part. *בֹּכֶה* 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. *הִנֵּחְתִּי* 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah רַחַם pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred *נִדְמִיתִי* *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon נִפְלָה has fallen* Isa. 21: 9, *he נִשָּׂאֵת hath borne our griefs* Isa. 53: 4, *for I הִשְׁפַּעֵתִי have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, *הָיָה* Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, *אֶעֱשֶׂה* *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who יִבְלֶה was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof יָמִיתָ *he was to die* 2 Kin. 13: 14; or conditionally, (would that I had died) for אֶשְׁקֵט *I would be at rest* Job 3: 13; but (if it were my case) אֶדְרֹשׁ *I would seek unto God* Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so יֵאָדְרוּ *may all thine enemies perish* Judg. 5: 31; O that my grief יִשָּׁל *might be weighed* Job 6: 2; all that thou commandest us נַעֲשֶׂה *we will do* Josh. 1: 16; deeds that יֵעָשֶׂה *ought not to be done* Gen. 20: 9; of the fruit of the trees of the garden נֹאכְלָה *we may eat* Gen. 3: 2, אֲנֹכְלָה *ye shall not eat* ver. 3, mine ordinances תִּשְׁמְרוּ *ye shall keep* Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, יָרִיב *he can speak* (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, נָבִיא *we must die* (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תִּבְרַכְךָ *in order that my soul may bless thee* Gen. 27: 25, against thee I sinned that תִּצְדָּק *thou mightest be justified* Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, יָצַח *was to be avenged* Gen. 4: 24, as had been promised ver. 15, הִסְתַּבֵּיחַ *subsequently stood around* Gen. 37: 7, יֹאמַר *was going to say* Gen. 43: 7, יֹאכְלוּ *were to eat* ver. 25, הָיְתָה *was about to place* 48: 17, יֹאמַר *would tell* 1 Sam. 22: 22, הָבִיא *was then coming or subsequently came* 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, לֹא הָיָה

was not heard 1 Sam. 1: 13, *where* יִשְׁתַּחֲוֶה *he was worshipping* or *was on the point of worshipping* or indefinitely and in a habitual sense, § 267. 4, *where men used to worship* 2 Sam. 15: 32, יִנְחָשׁוּ *they were watching for an omen* 1 Kin. 20: 33, יִתְּצֶה *was repairing* 1 Chron. 11: 8, Job 32: 11, 12 (אָזְיָן and אָזְבִּיזָן denote his attitude of body and mind while waiting), Isa. 42: 14, *he fell into the pit which* יַעֲשֶׂה *he was making* Ps. 7: 16, אֶרְאֶה *when I saw* 73: 3, יִכְסֶה *he was covering* (as seen in vision) Isa. 6: 2, *the house* יִמָּלֵא *was filling with smoke* ver. 4, יִסְעֲרוּ *whilst they were rushing on as a tempest* Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so יִרְאֶה Gen. 11: 6, יִבָּנֶה 15: 4, יִצְטָר 29: 8, יִרְצֶה Deut. 4: 42, יִהְיֶה 1 Kin. 8: 33, 35, יִהְיֶה-יָשֹׁם Isa. 7: 23, יִשְׁרֹם 42: 4, יִתְּשִׁים 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, לוֹ יִשְׁנָאנוּ *if Joseph should hate us!* Gen. 50: 15, *if* אֶסָּבֵן *I should ascend* Ps. 139: 8; so after בָּה, יִמָּדָה רַבִּי, *why should he curse* 2 Sam. 16: 9, *what is man that* תִּזְכְּרֶנִּי *thou shouldest remember him* Ps. 8: 5, Job 21: 15, or בָּהוּדֵי, *why* יִסְתַּחֲרֵי *should my father hide* 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles אִם-כֵּן Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, אֶגִּידָּה *I will inform thee* Ruth 4: 4, אֶדְעֵי *I will not know* Job 9: 21, Ps. 101: 4, אֶקֱוֶה *I will arise* Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶפְשָׁר *I shall find* (I hope) i. e. *may I find* Gen. 34: 11, רָקַעְתִּי *let them burn* 1 Sam. 2: 16, הֵשִׁיבָה 20: 13, Jer. 28: 6, הֵשִׁיב (joined with imperatives) 1 Kin. 21: 7, יָשׁוּבָה *shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, רָחֵם 1 Chron. 22: 12, Isa. 5: 19 (joined with paragog. fut.), so after לֵי *O if* הָיָה *he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5 Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, הֵאָכַל *thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, רָחַם Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, הֵשִׁיב 20: 5, or with reference to a past transaction לֹא הָיָה *might not go up* i. e. *were not allowed to do so* 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should or ought, therefore a man* הֵשִׁיב *shall leave* Gen. 2: 24, 9: 6, הָיָה לֹא *it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, אָמַר Judg. 14: 16, 1 Sam. 20: 5, הָיָה *should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, הָרַשׁ Isa. 8: 19, הָיָה Ezek. 16: 16, Mic. 6: 6. Or to possibility, when *shall or shall not* means *can or cannot*, הָיָה *shall be numbered*, will be capable of being numbered Gen. 13: 16, נָדַע *could we know* 43: 7, Num. 23: 13, הָאָמַר *thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, הָאָמַר 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when *shall* means *must*, הָשִׁיב *thou shalt return* Gen. 3: 19, הָתֵן *thou must give* 1 Sam. 2: 16, אָצִיב *I had to restore* Ps. 69: 5, הָבִיָּא *had to bring* Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as לְמַעַן, subj. pres. *in order that* הָיָה *it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* הָיָה *ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After אֲשֶׁר, pres. *in order that* הָיָה *it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After כִּי, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After וְ, imperf. Josh. 10: 13, Jon. 4: 5. After בְּ, pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After וְ, as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after כְּאִלּוּ as if *it were* Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* וְהָיָה *that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe* וְהָיָה *that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* וְהָיָה *that*

I might bless him (or *and I subsequently blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man יְרַבֵּן that he should lie* (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin etc. לֹא יִקְרָה that it be not rent* Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle *אָז*, thus, *אָז יִדְבַּר-אֲנִי let thy servant speak, I pray thee* Gen. 44: 18, *אָז יִגְמַל-הָרָע let the wickedness of the wicked cease, I pray* Ps. 7: 10.

h. The future is idiomatically used with *בְּעֵת* and *בְּהֵיכָל* *not yet, before*, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all הָבִיאוּ בְּעֵת before thou camest* Gen. 27: 33, *the lamp of God הָכִיאוּ בְּעֵת had not yet gone out* 1 Sam. 3: 4; to the present *הֵיכָל דַּוִּד dost thou not yet know* Ex. 10: 7; to the future, *that my soul may bless thee אֲמַיֵּחַ בְּעֵת before I die* Gen. 27: 4, *הֵיכָל before they call, I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where *לֹא* is added to strengthen the particle. The infinitive is once used with *בְּעֵת* Zeph. 2: 2 and once with *בְּהֵיכָל* Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people יֵאמַר saith your God* Isa. 40: 1, the divine utterance though begun is not yet finished; *הֵלֵא תֵדָע do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why תִּבְכִּי weepest thou?* 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, *הֵיכָל you see* (now, if never before) ... *why תִּבְיֵא do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness תִּרְוֶהָ exalteth a nation Prov. 14: 34, it does so now and always will; *a son יִכְבֵּד honoureth his father* Mal. 1: 6.

a. See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יֶעָרַב used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יַעֲשֶׂה did continually* Job 1: 5; *the daughters of Israel תִּלְכְּדנה were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, *אָז זָינגט מֹשֶׁה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *בָּלַק יִבְרָחִי* *brings me from Aram* Num. 23: 7, *יֵאבֹד בּוֹ יוֹם אֲפָלֵד בּוֹ* *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לֹא מָלָחֵם מִלִּבִּי* *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יֹדִיעַ דְּרָכָיו לְמֹשֶׁה* *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, *הִנֵּנִי* 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after *אָז then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus כִּי־עָשָׂה־לְּךָ֑ Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. כִּי־קָוִיתִי־ 39: 8 not *what can I hope for*, but *what have I hoped* and do I hope *for*. כִּי־יָחִי־ 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. הֲיִחַדְלָהּ־ Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king *to cease*. *All the days that* הָיָה־ 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. הָלַךְ־הַצֶּלֶל־ 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, הָיָה־עָבְרָה־ ye shall pass ... עָבְרָתֶם־ ye have passed Gen. 18: 5, יִכְסֹּף־יָכֶסֶם־ shall cover them in all time to come ... יָרָדוּ־ they went down Ex. 15: 5, הָדָלָהּ־ have ceased (past) ... יָנַחֲתָהּ־ shall rest (continuous future) Job 3: 17, Ps. 9: 8, יָסְדָהּ־ he founded it (original creation) ... יַכְזִּיקָהּ־ he shall make it firm (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא יָדְעוּהָ *they will not consider* and *the deed of his hands* לֹא רָאִי *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יָדְעוּ וְלֹא יָרְאוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found . . . if the sun* הָיָא הַיּוֹם *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אָסְפָה *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts* אַבְדוּ *have consequently perished* Ps. 146: 4, so after a participle בָּעֵצַ בְּהָיָה *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* הָאֵלֶּךְ *shall perish*, yes, *hope* אֶבְדָה *has perished* Prov. 11: 7; *is it good that* תִּשְׁטָק *thou shouldst oppress etc. and that* הִיָּצְתָה *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 עָשָׂהוּ . . . רִפְּצֵלְךָ 44: 15, הִלַּךְ . . . יִשְׁפָּטֵם Ezek. 33: 15, Joel 2: 6, אָצִיר . . . רָשָׁא Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, הִקְדִּימוּ *they are bending the bow*, and now הִקְנִיחוּ *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause הִסְתָּה Isa. 5: 30. (5) Or a sequence from it הִתְבַּחֲסוּ *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; רָחַק *favour*

may be shown to the wicked, לֹא-לָמַד he has not learned righteousness thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau* אֲחֵי עֵשָׂו subsequently *dispossessed them* Deut. 2: 12; *they were both naked* וְהָיוּ עֲרִיכִים *and were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, אֲחֵי עֵשָׂו 1 Sam. 2: 25, 3: 2 (so that he could not see), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (so as to be good for nothing), 52: 7 (consequently fled). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations* אֲמֵצִים *have heard*, וְיִרְאוּ they will be afraid; *pangs* אֲנָחַת *have seized upon the inhabitants of Philistia*; *then the dukes of Edom* מְלָכֵי עֵדוֹם *were troubled*, *the mighty men of Moab trembling* וְיִרְאוּ *shall seize them, all the inhabitants of Canaan* בְּנֵי כְנָעַן *have melted*. So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

THE MODAL FORMS

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תשמר* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לֹא תַעֲזֹב* *ye shall not afflict any widow* 22: 21; *בָּרֵא* *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *פָּחַד* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *יִהְיֶה* *there shall be a holy convocation* Lev. 23: 7, but *יְהִי* *let there be light* Gen. 1: 3; or with the exhortation of the prophet *יִהְיֶה* Lev. 19: 36 but *יְהִי* Ezek. 45: 10; or with the counsel of the sage *לֹא תִסֵּי* Deut. 19: 14, but *אַל־תִּסֵּי* Prov. 22: 28; or with the injunction addressed particularly to an individual *לֹא תִשָּׂא* Num. 6: 3 but *אַל־תִּשָּׂא* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

examined in strictly legal sections with the exception of עֲשֵׂה in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, אֶמְצֵחַ *I will celebrate*, I am resolved to do so, Ps. 7: 18, נֵלְכָה *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, נִתְּחַן *let us appoint a head*, and נִשְׁבֹּחַ *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest אֶפְתָּח *let me fetch a morsel of bread* Gen. 18: 5, אֶעֱבֹר *let me pass through thy land* Num. 21: 22; or an inward desire אֶכְלֶה *I would like to eat* Deut. 12: 20; or simply consent עֲנֵה *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, אֶצְטָרֵךְ *I must*

go into the gates of Sheol Isa. 38: 10, נִבְּשָׁה we have to grope like the blind Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אֲנִיחֵם *I shall be eased of my adversaries* to one of purpose אֶנְקָהָם *I will be avenged of my enemies*; אֲדַבֵּר אֶל־אָבִי *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but אֶבְרָרָהָּ עַתָּה *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; נִכְרַחְבְּרִית *we shall make a covenant* Ezr. 10: 3 simply declarative, but נִכְרַחְבָּהּ בְּהִיחַ with urgency *come! let us make a covenant* Gen. 31: 44; כִּדְאֶרְאֻתָּהּ *until I can wink* as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with אֲנִי as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as הִבֵּה, לִבֵּה etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with אֲנִי *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *perhaps* אֶעֱשֶׂהָ *I may atone* as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; אֵל is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֹא necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 26: 2.

§ 272. The jussive or apocopated future may accordingly to circumstances express a command, *let the earth bring forth grass* Gen. 1: 11, תִּזְכַּח do thou wait or thou shalt wait 1 Sam. 10: 8; or advice *let Pharaoh look out a man*, וַיִּבְחַר *and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness be upon us* Ps. 33: 22, תִּצַּח do thou increase Ps. 71: 21; or a wish *may Jehovah establish his word* 1 Sam. 1: 23; or permission *let him go up or he may go up*, וַיִּבְנֶה *and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, רָצִיתִי *who may lay his hand* as I wish he might Job 9: 33, *my eye shall rest or must rest*, a volition determined by constraint 17: 2, *who is wise and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative לֹא is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. לֹא is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and לֹא but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, לֹא־יִשְׁכַּח־נֶפְשׁוֹ Gen. 22: 12, לֹא־יִשְׁכַּח־נֶפְשׁוֹ Ex. 16: 29. The future with לֹא and the jussive with לֹא are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and לֹא with the jussive may stand, where the thought might have been prosaically expressed by לֹא with the simple future, לֹא־יִתְחַשְׁבוּ־פָנֵיהֶם *let not their faces blush* (i. e. they shall have no occasion to do so) Ps. 34: 6; לֹא־יִתְיַחַשׁ *fear not* (thou needst not fear) Prov. 3: 25; לֹא־יִסְלַח־לָהֶם *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, רַבֵּר

speak unto the children of Israel Lev. 1: 2, *מִלֵּא* fill the men's sacks Gen. 44: 1; exhortation or advice *שָׁכְחִי* forget thy people Ps. 45: 10, *שָׁבוּ* dwell in the land, *וְעָבְדִי* and serve the king of Babylon 2 Kin. 25: 24; a wish or entreaty *תֵּן* give me a possession of a burying-place Gen. 23: 4, *הִשָּׁה* incline thine ear to me *הַצִּילֵנִי* deliver me Ps. 31: 3; permission, *שֵׁב* where it is good in thine eyes *שָׁב* dwell Gen. 20: 15, *שָׁתָה* drink, my lord Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, *הַשְׂבִּיחַ* make fat the heart of this people i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, *וְיָשְׁבִי* come down and sit in the dust, O virgin daughter of Babylon i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel הִ is appended to the 2 masc. sing. *שָׁבָה וְאָכְלָה* pray, sit, or do sit and eat Gen. 27: 19, *שָׁמְרָה* O keep my soul Ps. 25: 20, *שָׁמְעָה* O do hear, *סִלְּמָה* O do forgive, *וְהִשְׁמָעָה* O do hearken Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, *הַחֲתִיר* hide.... *מִיָּה* blot out.... *בָּרָא* create.... *חִלַּשׁ* renew.... *אַל־תִּשְׁלִיכֵנִי* cast me not away... *אַל־תִּקַּח* take not Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לִי Gen. 23: 13 and once by אֵם Job 34: 16, unless בְּיָקָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. *הַשְׁבִּיחַ* make haste, *הַשְׁכִּיחַ* awake, *הַשְׁלִיכַח* lift thyself, *הַשְׁבַּח* swear, *הַשְׁבִּיחַ* bring near, *הַשְׁבִּיחַ* attend, only once *הַשְׁבִּיחַ* Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs which occur less frequently, adopt when they do occur the paragogic form *הִשְׁמָעֵנִי* *hearken*, *הִשְׁמַחֲנִי* *spare*, *הַחֲזִינֵנִי*, *הַחֲזִינֵנִי* *deliver*, *הַחֲזִינֵנִי* *rouse*; *הִנֵּנִי*, *הִנֵּנִי* when used as particles of incitement *come!* invariably have the paragogic *הִנֵּנִי*; *הִנֵּנִי*, *הִנֵּנִי* always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says *הִנֵּנִי* Gen. 27: 7, but Joseph giving direction to his steward *הִנֵּנִי* Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence *הִנֵּנִי* *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, *הִנֵּנִי* *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive *הִנֵּנִי* *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble *הִנֵּנִי* *reign thou* ver. 14; Joel persuasively to Sisera *הִנֵּנִי* *do turn aside* Judg. 4: 18, Abner to Asahel *הִנֵּנִי* *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel *הִנֵּנִי* *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook *הִנֵּנִי* *give, please, the portion which I bid you* *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse *הִנֵּנִי* *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan *הִנֵּנִי* 1 Sam. 20: 31; a messenger to Saul reporting an invasion *הִנֵּנִי* *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way *הִנֵּנִי* 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily *הִנֵּנִי* *come down!* 2 Kin. 1: 9, 11, the angel calmly *הִנֵּנִי* *go down* ver. 15; Abner to David *הִנֵּנִי* *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash *הִנֵּנִי* *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God *הִנֵּנִי* *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah *הִנֵּנִי* *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action *הִנֵּנִי* *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak *הִנֵּנִי* *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition *הִנֵּנִי* *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *הִנֵּנִי* *go up and prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, *לֵא* with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3 ff., and elsewhere *לֵא* *thou shalt not curse him* Num. 23: 25, *לֵא* *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by *אַל* with the jussive *אַל* 2 Kin. 18: 28 but *אַל* *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precativ particle *אֵלֶּכְךָ* is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; אָנֹכִי follows the verb, except in negative clauses when it is prefixed with אֵל, אֲשֶׁר־אָנֹכִי *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul אֶל־נַפְשׁוֹ return, I pray thee* 1 Kin. 17: 21, אֲלֵךְ אֶל־יְהוָה *pray let not my lord be angry* Gen. 18: 30, הִבֵּט־נָא *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle אֵינִי or אָנֹכִי prefixed to the verb or to the person addressed אֵינִי נָא *ah! forgive, I pray thee* Gen. 50: 17, אָנֹכִי יְהוָה זְכֹר־נָא *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. אָנֹכִי is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 אָנֹכִי both precedes and follows the imperative. אָנֹכִי with the simple future, אֶלְכֶּנָּה Gen. 18: 4, אֶלְכֶּנָּה 2 Sam. 13: 25, אֶלְכֶּנָּה 2 Sam. 14: 17, אֶלְכֶּנָּה Jer. 38: 4, אֶלְכֶּנָּה Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of אֵינִי or אָנֹכִי Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without אָנֹכִי, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, *וַיִּסְרֹף* *he removed*... *וַיִּשְׁבֵּר* *and he brake*... *וַיִּכְרֹת* *and he cut down*... *וַיִּבְרֹחַ* *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, *וְאֶנְחָם* *I shall comfort myself*.... *וְאֶנְקָמָה* *and will avenge myself*.... *וְאֶשְׁיָבָה* *and will bring back*.... *וְאֶצְרָה* *and shall purge*.... *וְאֶסְרָה* *and will take away*.... *וְאֶשְׁיָבָה* *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, *פְּרֹה* *be fruitful*, *וּרְבֵה* *and multiply*, *וּמִלֵּא* *and fill*.... *וּבִקְשָׁהּ* *and subdue it*, *וְרָדָהּ* *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula *וַתֵּיָּה* *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, *וַיִּהְיֶה* and it came to pass, if (i. e. whenever) *וַיִּהְיֶה* and he looked ... *וַיִּחְיֶה* then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *וַיִּהְיֶה* and the sun grew hot *וַיִּתְּחַם* and it melted, Ex. 16: 21, *וַיִּתְּחַם* Ex. 40: 31 (see the frequentative future *וַיִּתְּחַם* ver. 32), Num. 11: 8, *וַיִּתְּחַם* continued to blow Josh. 6: 8, Judg. 2: 18, *וַיִּתְּחַם* used to go up ... *וַיִּתְּחַם* used to give 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, *וַיִּתְּחַם* kept calling ... *וַיִּתְּחַם* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary used to take". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, *וַיִּשְׁלַח* and I will send them *וַיִּתְּחַם* and they shall arise *וַיִּתְּחַם* and shall go ... *וַיִּתְּחַם* and shall describe ... *וַיִּתְּחַם* and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite *וַיִּתְּחַם* and divide it Josh. 18: 4; *וַיִּתְּחַם* he shall intervene and shall imprison and shall bring to trial Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *וַיִּתְּחַם* why wilt thou say *וַיִּתְּחַם* and wilt thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, Isa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, *וַיִּתְּחַם* ... *וַיִּתְּחַם* run .. and see .. and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Deut. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וַיֵּשֶׁה and consequently he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וְיִרְדֵּה, that we may know it* Isa. 5: 19, (lit. *and let us know*), וְ is here parallel to לְמַעַן in order that in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וַתַּעֲשֵׂה and yet I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן so may be inserted to intimate that the effect is instantaneous רָאָה כֵּן הִתְהַוֶּה as soon as they saw, they wondered Ps. 48: 6, or invariably repeated כָּל הַיּוֹם כֵּן קָרָאוּ לָהֶם as often as they called them, they went from them Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וַיִּירָאוּ and shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וַיִּתֵּן and he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וַיִּשָּׁב that he should lie* Num. 23: 19; *Thou desirest not sacrifice וַיִּתֵּן else I would give it* Ps. 51: 18; *It is not an enemy that reproached me וַיִּתֵּן else I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וַיֵּלֶךְ to tell or that I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וַיִּחַי that my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me etc. וַיִּתֵּן that I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וַיִּסְרֶה to remove or that he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *hearken to the voice of Jehovah* וְיִשְׁמָע that it may be well with thee (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וְיִחְיֶה and that thy soul may live, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, shall I call thee a nurse וְיִחְנֶה that she may nurse Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, send away the ark וְיָשׁוּב that it may return, וְלֹא-יָרִיד and that it may not slay 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination put thy hand etc. וְאֶשְׁפָּטָהּ that I may make thee swear Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, he used to consecrate whoever would וְיִהְיֶה that they might be priests 1 Kin. 13: 33, O that my head were waters וְאֶבְכֶּה that I might weep Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, bathe in the Jordan וְיִשְׁבַּח not merely that thy flesh may return, which would leave the issue in doubt, but and thy flesh shall return 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. Plead with your mother וְהִסִּיר not merely that she should put away, as though the pleading might prove ineffectual, but and let her put away Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, do this וְחַיֵּה and live i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, Jehovah grant you וְיִצְאָנָהּ that ye may find (lit. and find ye) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הֵנִיךָ *was brought down* ... וַיִּקְנֵהוּ and *Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיִּבְרֶךְ and *Jehovah was* .. וַיִּבְרַךְ and *he was* וַיִּרְא and *his master saw* ... וַיִּמָּצֵא and *Joseph found* ... וַיַּשְׁרֵת and *served* וַיַּעֲשֶׂהוּ and *he made him overseer* וְכָל־יְשִׁרְלוֹ נָתַן and *all that he had he gave* (pret.) *into his hand*.

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיָּשָׁב and *dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out .. וַיָּבֵינָהּ *they were distressed* .. וַיָּקָם and *Jehovah raised up judges* Judg. 2: 15, 16; a perfect, *I have hearkened* וַאֲשַׁמְעֶנִּי and *heard* Jer. 8: 6; pluperfect, *had gone down* וַיִּשְׁכַּב וַיִּרְדָּם and *lain and slept soundly*, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* ... וַיִּחְבֹּץ וַיִּקְחֵהוּ and *the sword shall have come and taken him away* Ezek. 33: 4; optative, *O that we had been content* וַיִּשְׂבּוּ and *dwelt* Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* וַיִּשְׁלַחֵהוּ and *cast him* 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַיִּכֶּם and *dissolvest* Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַתִּבְנֶהָ and *it stood then and still stands* Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיֵּשֶׁב and *he has sat and sits king for ever* Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַאֲזַנְתִּי *then sang* (lit. *sings*) Moses ... וַיֹּאמְרוּ and *they said* Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26: 43, 95: 10, 106: 17, 19, or as a frequentative past וַתִּשְׁמָעָהּ וַתִּבְזְזֶנָּה *she used to provoke her so that she wept* 1 Sam. 1: 7, Judg. 12: 5, וַאֲרָבָא *I have repeatedly spoken* .. וַאֲבָרָא and *said to him* 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, וַתִּשְׁלַח when *Jehovah sent* ... וַתִּבְּרָחוּ *ye rebelled* Deut. 9: 23; or to a participle *the Philistines* וַתִּלָּחֲמוּ *were fighting* ... וַיִּפְּחוּ and *Israel fled* 1 Sam. 31: 1; or to a noun clause *Shem* (was) *one hundred years old* וַיֵּלֶד and *he begat* Gen. 11: 10; or a statement of time *on the third day* וַיִּשָּׂא *then Abraham lifted* Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, *now* וַתָּבֵיט *it comes to thee* וַתִּפְּחֶנָּה and *thou faintest* Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַתִּפְּחֶהוּ *he prayeth to God* and *he accepteth him* Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle בָּכָה וַתִּתְאַבֵּל *the king is weeping and mourning* 2 Sam. 19: 2, וַתִּבְרָא *He brings down* ... וַתִּבְרָא and *brings up* 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive בָּשִׂיב

when a wicked man returns ... *וַיָּשׁוּב* and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who (art) thou וְהָיָה* that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, a land of gloom ... *וַיִּהְיֶה* and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, *וַיִּשְׂחַק* he shall deride every stronghold *וַיִּבְנוּ* and shall heap up earth *וַיִּקְחוּ* and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; if *וַיִּשְׂחַק* there shall be found a man who *וַיִּקְחוּ* shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. *וַיִּשְׂחַק* in the sense of the future perfect, *shall have done*, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites *וַיִּשְׂחַק* and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future *וַיִּשְׂחַק* and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* *וַיִּשְׂחַק* and (after I had thus watched) *Jehovah answered me*.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham וַיִּסְּאֵהוּ* and said i. e. tempted him by saying etc. Gen. 22: 1, *they did so וַיַּעֲשׂוּ* that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful וַיִּפְרֹשׁוּ* and increased and multiplied and grew strong Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis *וַיִּשְׂחַק* Gen. 2: 2, *וַיִּשְׂחַק* Ezek. 18: 28, by way of resumption *וַיִּשְׂחַק* Josh. 18: 8, 9, *וַיִּשְׂחַק* Judg. 17: 3, 4, *וַיִּשְׂחַק* 1 Sam. 4: 12, 13, *וַיִּשְׂחַק* 6: 19, *וַיִּשְׂחַק* Ezr. 8: 25, 26, *וַיִּשְׂחַק* 10: 6, or for the sake of adding further particulars *וַיִּשְׂחַק* 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked וַיִּשְׂחַק* but the righteous comes out Prov. 12: 13, Job 3: 26; or the positive alternative answering to a preceding negative *they walked not in his ways וַיִּשְׂחַק* but turned aside 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph *וַיִּשְׂחַק* thus were finished Gen. 2: 1, *וַיִּשְׂחַק* so it was 19: 29, *וַיִּשְׂחַק* so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned ... וַיִּשְׂחַק* viz. there reigned Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (answered and spake, besought him and spake), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed וַיִּשְׂחַק* ... *וַיִּשְׂחַק* and heard ... and bowed themselves Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Dent. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded וַיִּירֹדוּ and they took them down* Josh. 10: 27, וַיִּשְׂבֹּחַ 1 Sam. 19: 5, וַיִּקְטֹּר and each one burned incense not expressive of design as though it were וַיִּקְטֹּר, § 275. 2. c, that he might burn incense 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיָּהִי and he is dead i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַתִּסְיֶהוּ and yet thou incitedst me Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me וְאֵלֶיךָ or I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיְהִי *And it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיִּשָּׂא Deut. 32: 8, וַיִּשָּׂא ver. 18, וַיִּשָּׂא 2 Sam. 22: 14 (where Ps. 18: 14 has וַיִּשָּׂא), וַיִּשָּׂא Job 33: 21, וַיִּשָּׂא Ps. 18: 12 (where 2 Sam. 22: 12 has וַיִּשָּׂא), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. b, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 : *יִהְיֶה* may have its proper jussive force, as the language of the person referred to, *let it be his*.

h. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, *וְאֶשְׁלַחְךָ* and *I sent* of my own accord Gen. 32: 6, *וְאֶשְׁמְרָהָ* and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, *וְאֶבְחַן* and *I carefully inspected* Ezr. 8: 15, *וְאֶצְרֹף* and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as *וְאֶשְׁכָּב* Ps. 3: 6, *וְנִדְמָה* Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away, וְאֶנְשִׁיתִי I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגֶּה shall err, וְנִקְלַם and it be hid* (strictly 'shall have been hid' at the time)... *וְעָשׂוּ and they do וְאָשְׁמוּ and shall be guilty ... וְנִדְלָה and it shall become known וְהִקְרִיבוּ then they shall offer וְהֵבִיאוּ and shall bring וְסָמְכוּ and shall lay וְשָׁחַט and one shall slay וְהִקְרִיב and the priest shall bring וְטָבַל and shall dip וְהִזָּה and shall sprinkle וְנָתַן וּמִן־הַדָּם fut. and shall put of the blood; 1 Sam. 15: 3 וְהִקְרִיב and smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהִתְרַמְּתָם and devote ye וְלֹא תִהְיֶה לְךָ fut. and thou shalt not spare ... וְהִתְרַמְּתָה pret. but shalt slay etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God* הָיָה *will be with me* וַיִּשְׁמְרֵנִי and keep me etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man* יָבֹא *should come to me* ... וְהִצַּדִּיקְתִּי and I would do him justice 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after פֶּן lest Gen. 3: 22, 32: 12, Ex. 1: 10, or לְמַעַן in order that Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אַל-תֵּיָרָקוּ go not far away ... וְהִתְיַצְּבוּ and be ye all ready Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire נֶאֱמַר may thy word be verified ... וּפָנֵה and do thou turn ... וְשָׁמְעָה and hearken 1 Kin. 8: 26, 28, 30, permission נֶאֱמַרְהָ thou mayest give it and he may eat it Dent. 14: 20, or necessity וְקָשְׁטוּ they must go and get straw Ex. 5: 7; or denoting a general fact irrespective of time וְשָׂבְעוּ they have enough ... וְהִזְיָחוּ and leave their abundance Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past vapour נֶאֱמַר used to ascend ... וְהִשְׁקָהּ and watered! Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect אִם-זָכַרְתָּנִי if thou remember me (lit. shalt have remembered) ... וְשָׁחַדְתָּ then pray shew kindness Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, נִשְׁפְּטוּ their judges have been thrown down (i. e. shall surely be thrown down) ... וְשָׁמְעוּ and they shall hear Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently נִתְּנָה, I have set my bow in the cloud (i. e. I intend to do so) וְהִתְרַמְּתָה and it shall be Jer. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite **עָשָׂה יְהוָה עַתָּה** *Jehovah has now made room for us* וְנִפְרִינֵנוּ *and we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David ...* וְלָקַחְתִּי *that I should take*, or interrogatively *and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (וְיָשִׁיעֵנִי connects with וְלָקַחְתִּי ver. 5), וְשִׁלַּחְתִּי *I herewith send ...* וְאֶסְפָּא *and thou wilt recover him* or *that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Atnos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity **כִּי־יָלַט שָׁלֹבַת** *might easily have lain* (lit. almost lay) ... וְהֵבֵאתָ *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context וְנִשְׁמַעְתֶּם *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. הִשְׁמַעְתִּי ver. 9) Deut. 4: 15, 29: 8, וְאָצְרֶנּוּ Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְהָיָה Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְהָיָה means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) אֹהֵב *loveth righteousness* Ps. 33: 5; *a generation* הֹלֵךְ *goeth*, and *a generation* בָּא *cometh* and the earth עֹמֶדֶת *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* מִנְיָפָה וּמִקְטִיר *sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נִירָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהַמֵּד *desirable*, נֹאכַל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מְהֻלָּל *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הִנֵּה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הִנֵּה, הִנֵּה מְבִיא הַמַּבּוּל *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נתֵּן *given*, מְשֻׁב *restored*, מְשֻׁבָּה *slain*, שְׁבוּר *kept*, גְּשׁוּר *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, מֵת *dead* more frequently than *dying* or *about to die*, הֹנֵאִים *that went forth* Gen. 9: 18, הִבָּאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הַחֹדֵשׁ *that hath hunted venison* Gen. 27: 33; *these are the gods* הַמִּצְרִים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לִקְהָלִי Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, בֹּטְחִים *trusting*, § 90, נִלְחָמִים *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came* ... וְלוֹט יֹשֵׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh* ... וּבְיָמָיו קָרְעִים *with his clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets נָבִיאִים coming down 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נִזְכָּר (who shall then be) born Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1. Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמַּצִּיר who had told him 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בֹּרַח was about to flee Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* רָעָה הָיָה was keeping the flock Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* יָהִי נִבְנוֹן shall be established for ever, 1 Chron. 17: 4, *let their habitation be* שָׁמָּה בְּשָׁמָּה desolated Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ בְּלִים were already circumcised Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense הָיוּ קְרָאוּ and they were read before the king. The jussive יִהְיֶה, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בָּרִיךְ, בְּרִיךְ, and in a few other cases. Jer. 2: 17 בָּעֵת בִּלְבָדָה seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין פִּיחֵר there was no one interpreting Gen. 41: 8, אֵין נָתַן I am not giving Ex. 5: 10, אֵין אֵין straw is not given ver. 16. The simple negative לֹא not is very rarely found with them לֹא מִלֵּךְ Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and לֹא תִחְיֶה not saving alive* Ps. 22: 30.

INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מה-יוֹצִיָּהּ הַזֹּאת מִן הַחַיִּים* *what doth your reproof reprove?* Job 6: 25, *אֲכַל to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *the effect of righteousness shall be וְנִשְׁקָט וְנִבְטָח quietness and confidence* Isa. 32: 17; the construct more frequently, either without לְ, *לְעֹשֶׂת הַצְדִּיק to do justice is a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *the words of the wicked are אֲרֻב־בָּדָח to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. *a.*, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *לִמְדוֹ הָיָה לְמַד to learn to do well*, *אֲשֶׁר הָיוּ redress wrong* Isa. 1: 17, *until he knows* *בָּאֵס to refuse the evil*, *וַיִּבְחֹר and to choose the good*, 7: 15, *וְלֹא-אָבֹה בְּהַלְכִּי הַלְוָה and they would not walk in his ways*, 42: 24, *thou wilt make us offscouring* *וַיִּבָּאֵס and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הַדֶּרֶךְ הַזֶּה the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition לְ, *אֲדַבֵּל לְ הִלָּחֵם I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *עַתָּה לְבִרְתָּה וְעַתָּה לָמוּת a time to be born and a time to die* Eccl. 3: 2 ff.; לְ is less frequently omitted in prose than in poetry, *I know not (how) וָבֹא וָצֵאת to go out and to come in* 1 Kin. 3: 7, *thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *רָעִידִים לְבָרִי ready to rouse leviathan* Job 3: 8. לְ is not prefixed to an infinitive, which is preceded by a noun in the construct state *בַּשָּׁנָה in the year of Tartan's*

coming Isa. 20: 1, *כָּזָה וְזָהָר כָּזָה וְזָהָר* a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as *בָּשָׂה* to finish, *יָרָא* to fear, *יָצַר* to hinder, and *צִוָּה* used negatively to command not to do anything, may be followed by *לִּי* from with the infinitive. Thus *Moses finished speaking lit. from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but *לִּי* ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but *כָּשָׂה לְדַבֵּר* he finished speaking lit. to speak Gen. 18: 33, which is the more usual construction. *יָרָא לְדוּל* he feared to dwell, Gen. 19: 30, but *יָרָא לְדוּל* fear not to go down Gen. 46: 3, Ex. 3: 6, 34: 30; *הִשְׁתַּמְרֵת מִבְּעֹרֶת* he hath restrained me from bearing Gen. 16: 2; *אֶשְׁלַח מַלְאָכַי לְבַלְלֵי הַבְּטָרִים* not to rain lit. from raining Isa. 5: 6, though the more usual construction would be *לְבַלְלֵי הַבְּטָרִים* not to rain Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. *כִּן* is also used with the infinitive in other connections in a negative sense *his eyes were dim* *כִּן* so as not to see lit. from seeing Gen. 27: 1, *כִּן בְּעֵשָׂה* not doing thy ways *כִּן בְּמִצְוֵי* not finding thy pleasure Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future *כִּן יִקְרָא* Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better* *כִּבְטָח* than to confide in man Ps. 118: 8, 9, Eccles. 4: 17, though *לִי* may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, *כִּי־יָצַר לְהַיִּיתָ* too little to be Mic. 5: 1.

c. The preposition *לִי* is used with the infinitive to express (1) design or purpose, *he went up* *לְעֹלֹתָהּ וְלִשְׁחֹתָהּ* to worship and to sacrifice 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 32: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah* *לְלַכֵּת* so as to walk in his ways *לְשַׁמֵּר* to keep his statutes 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey* *לְדַעַת* until he knows Isa. 7: 15; or to the Latin gerund in *do* *הָיָה לְאָמֹר* spoke saying lit. so as to say, Lev. 10: 3 (but Num. 6: 23 *אֲמִיר* by § 280. 2), *בָּרָא לְעֵשָׂה* created so as to make, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action *at Joab's sending* i. e. *when Joab sent* *כִּשְׁלֹחַ* 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, *אֲנִי לְהַיִּיתָ* that which is to be Eccles. 3: 15, *כִּה־לְעֵשָׂה* what is there to do i. e. *what shall I do* Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, *הָיָה הַשֶּׁמֶשׁ* the sun was about to set Gen. 15: 12, Josh. 2: 5, *הָיָה לְהַיִּיתָ* they came to be 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, *one is to cut*, *לְכַרֵּת* intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, *אֵין* *לְהוֹסִיף* it is not possible to add to it and *אֵין* *לְהוֹסִיף* there cannot be taken from it Eccles. 3: 14, 2 Chron. 20: 6; necessity, *Ephraim* *לְהוֹצִיא* is to bring out i. e. must bring out Hos. 9: 13, *לֹא לְהוֹדִיר* one must not make mention Am. 6: 10, Job 30: 6; propriety or duty *לֹא לְהִתְחַשֵּׁשׁ* is not to be registered 1 Chron. 5: 1, 9: 25, *כִּי־יָצַר* should one help the wicked 2 Chron. 19: 2, *לְהַכּוֹת* you ought to smite 2 Kin. 13: 19. In some instances it is doubtful whether *לִי* with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *ב* *in*, *כ* *like*, *אֵת* *until*, *עַל* *upon*, *לְמַעַן* *in order to*, *מֵעַתָּה* *because of*, *לְפָנַי* *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *וַיְהִי* *to be* after a preposition, *he removed her מִמֶּלְכֻתָּהּ* *from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *בְּהִבְרָאֵם* *in their being created* i. e. *when they were created*; *בַּיּוֹם* *וַיַּעַשׂ יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם* *of Jehovah God's making earth and heaven* Gen. 2: 4; *לֹא הָיָה מַיִם* *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *וַיֵּשְׁבֶנּוּ* *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *וַיִּקַּח* *the accepting of the person of the wicked* Prov. 18: 5, *וַיִּתֵּן* *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 2, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 4, Num. 4: 12, §§ 248. 6. c, 259.

e. The infinitive ^{infinite} *דִּבֶּר* ordinarily used with the infinitive is *בִּלְתִּי*, *I commanded* ^{late infinitive} *לֹא לֵבֶלְתִּי* *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, 2 Sam. 8: 38, 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֵבֶלְתִּי* 2 Kin. 23: 10; with the prep. *כִּן* *בִּלְתִּי* Num. 14: 16, Ezek. 16: 28, *לֵבֶלְתִּי* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; *וַיִּדְבַּרְתִּי* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *הִנֵּה הָרֹג* *lo! slaying oxen! and killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do* *וְהָיָה* *take away the hedge*, *וַיִּשְׁבֹּר* *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* תָּרַק חֲרֹק *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* יַבְיָא וְנִגְּחָה *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them ...* הִקְדִּישׁוּ הַקָּהִלִּים *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* וְרָפְאוּ בָנָה *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitives is from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. הִרְחֵק Josh. 3: 16, הִרְחֵב, הִרְחִיב, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, *and they blew with trumpets* וַיִּתְקְלוּ *and brake the pitchers* prop. there was breaking pitchers *Judg. 7: 19; all this* רָאִיתִי וְנָחֹן אֶחֱלָבִי *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* יִקְנוּ *and write the papers* וְכָתוּב *and seal (them)* וְהִתְּחוּם *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, *הָרִיב הַבִּשְׁתִּיר רִפְּסֹר* (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so *הַחַיִּים רָצְאוּ וְשָׁבוּ* *the living creatures ran and returned* Ezek. 1: 14, *שִׁבַּח אֱלֹהִים* *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, *זָכוֹר* *remember the sabbath-day* Ex. 20: 8, *הֵלְכוּ* *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, *בָּוֹת תָּבוֹיִת* *thou shalt surely die*, Gen. 2: 17, *רָאֵנוּ רָאֵנוּ* *we plainly saw* Gen. 26: 28, *שָׁאַל שְׂאֵל* *asked very strictly* Gen. 43: 7, *הָיִיצָה הַיְדַלּוֹתִי* *I have done very wickedly* 1 Chron. 21: 17, *לֹא הִשְׁמִיד אֶשְׁמִיד* *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *תָּרַג הַתְּהַרְגֵנִי* *thou shalt not conceal him but shalt surely kill him* Dent. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as *כִּן* or *אֲףִי* *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13 Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: *שָׁמְעוּ אֶת דְּבַר יְהוָה* may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb *הֹלְכִים וְנִסְבְּוֹת* they walk, mincing as they walk Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, *עָלָה וּבִזְכָּתָה* ... *עָלָה* 2 Sam. 15: 30, *הִלָּךְ* *וּבִזְכָּתָה* Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, *וַיִּלְכְּדוּהָ הַלְלִיָּהּ וְיִגְדֹּל* Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, *כָּרְהָשִׁי הִלָּךְ* ... *הִלָּךְ* Judg. 4: 24; the finite verb is omitted in *הִלָּךְ* *וְיִגְדֹּל* Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, *וַיְהִי וְהָיָה הִלָּךְ וְיִגְדֹּל* Gen. 8: 5, 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, *הִלְכִים הִלָּךְ* Josh. 6: 13, *הִלָּךְ* ... *הִלָּךְ* 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, *לְהַיִּיתָ* in order to widows' being their prey and *יִבְזְזוּ* that they may plunder orphans Isa. 10: 2, *בֹּדְלֵה* leading counsellors away spoiled and *יְהַוִּיל* he maketh judges fools Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוֹאִיל הָיָה *he was willing, walked i. e. he was willing to walk or walked willingly* Hos. 5: 11, לֹא אֶזְכֶּה עוֹד אֲרַחֵם *I will no more add to pity i. e. will not again pity* Hos. 1: 6, בְּיָסְדִים הֵיךְ *being early to go or going early* Hos. 6: 4, *how* אֶגְבֹּל וְרָאִיתִי *shall I endure and see i. e. endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִיכוּ *and made Abimelech king i. e. in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תְּרַבֵּי דְבָרְךָ *do not multiply speak i. e. speak much* 1 Sam. 2: 3, Ps. 51: 4, הִסְתַּדְּקוּ שְׂתֵהוּ *they have deepened corrupted i. e. deeply corrupted* Hos. 9: 9, וַתַּחֲרִץ וַתֵּרַץ *and he hastened and ran, ran hastily* 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיֵּסֶף שְׁלַח Gen. 8: 10 *and he added to send* or וַיֵּסֶף שְׁלַח 1 Sam. 19: 21 *and he added and sent, for he sent once more*; תָּשׁוּב לְרֹאשׁוֹ Job 7: 7 *return to see or see again* וַיֵּרָאָה Eccl. 4: 7 *return and see for see again*; הֵקְרִיב לָבוֹא *brought near to come, came near* Gen. 12: 11, נִחַפְּתָה לְבָרֶחַת *didst hide thyself to flee, flee secretly* 31: 27, לָשׂאֵל הִקְשִׁיָּה *thou hast been hard in asking, asked what is hard* 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִשְׁעִיָּה לְהַעֲזֹר *he was wonderfully helped* 2 Chron. 26: 15 and עָשָׂה לְהַעֲזִיר *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אֶגְבֹּל וְנִכְהַחֲבֹו *I shall be able, we shall smite him i. e. I shall with our aid be able to smite him*, Num. 22: 6, לֹא תִסְרַפִּי וְתִקְרְאוּנִי *thou shalt not add they shall call thee i. e. thou shalt no more be called by them*, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲבֻלָּה *I know not (how) I shall flatter i. e. how to flatter*, Job 32: 22; וַיֵּדַעְתִּי וַאֲדַעְצֶאֶהוּ *I knew and might find him i. e. how to find him*, Job 23: 3.

OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **הַ** the sign of the definite object; if a personal pronoun, it is suffixed either to **הַ** or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative **יְהוָה** ver. 7.

b. A noun, which is the direct object of a verb, may receive **הַ**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֱלֹהִים אֶת-אַבְרָהָם Abraham* Gen. 22: 1, or is made so by the article, *God saw אֱלֹהִים אֶת-הָאֵשׁ the light* Gen. 1: 4, a pronominal suffix, *take, now, אֶת-בְּרַכְתִּי my blessing* Gen. 33: 11, or construction with a definite noun, *Jacob called אֶת-שְׁמֵי הַמָּקוֹם the name of the place* Gen. 35: 15. The particle **הַ** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **הַ** may be repeated before each of them, *I have given אֶת-הָאָרֶץ הַזֹּאת this land ... אֶת-הַכִּנִּזִּי the Kenite וְאֶת-הַכִּנִּזִּי and the Kenizzite, etc., etc.,* Gen. 15: 18-21; *they stripped אֶת-יוֹסֵף Joseph אֶת-בִּגְדוֹ of his coat אֶת-בִּגְדוֹ הַכָּמֶל the full-length coat* Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after **אֵל**, which of itself indicates the definiteness of the noun, *he reared up for himself אֵל-עֹלָם the pillar* 2 Sam. 18: 18; *and carver strengthened אֵל-עֹלָם gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; *אֵל-עֹלָם* 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with **אֵל**: *אֵל-עֹלָם this ye shall eat* Lev. 11: 9; *put אֵל-עֹלָם this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; *אֵל-עֹלָם whom they have cast into the prison* Jer. 38: 9; *he knew אֵל-עֹלָם what his youngest son had done to him* Gen. 9: 24; *אֵל-עֹלָם whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter **הוּא**; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, **אֵין** *any one, each* Ex. 21: 28, Num. 21: 9, **אֶחָד** *one* 1 Sam. 9: 3. With personal pronouns, **אֵל-עֹלָם** Gen. 32: 1, or **אֵל-עֹלָם** Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, **כָּל** *אֵל-עֹלָם as for the iron, it fell* 2 Kin. 6: 5; **כָּל** *אֵל-עֹלָם as for all these (they were) men of valour* Judg. 20: 44; **כָּל** *אֵל-עֹלָם as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. **כָּל** occasionally stands in a similar manner before a noun placed absolutely, **כָּל** *אֵל-עֹלָם* Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard **אֵל** as the sign of the object in such passages as **אֵל-עֹלָם** *אֵל-עֹלָם* 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, **אֵל** is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, **אֵל-עֹלָם** *dandum est terram, let the land be given* Num. 32: 5, **אֵל-עֹלָם** *and there was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, **אֵל-עֹלָם** *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25, **אֵל-עֹלָם** *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20: 13, Josh. 22: 17, Neh. 9: 32, so with **אֵין** Hag. 2: 17. In 2 Kin. 18: 30 **אֵל-עֹלָם** *the city shall be given*, the verb agrees with **אֵין** notwithstanding its reception of the sign of the object (**אֵין**).

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without אֵין by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With הָיָה *there was*, וַהֲיִי פֶלֶאֱוִי Gen. 5: 23, 31 (but וַהֲיִי הָיָה vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, וַיָּבֵא *and he brought* (them) Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, אֶרְאֶהוּ *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether $\text{לֹא אֶשְׂרֹף־הָיָה}$ *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is פָּעַל כּוֹיָבֵד *a verb that stands still*; a transitive is פָּעַל יּוֹצֵא *a verb that goes out*; if it has one object, it is יּוֹצֵא לְשֵׁנִי *going out to a second*, another than its subject; if it has two objects, it is $\text{יּוֹצֵא לְשֵׁנֵי־שְׁלֹשָׁה}$ *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same, $\text{כִּי־יִפְּצֶה אֱלֹהִים אֶת־סוּדוֹם}$ *like God's overthrow of Sodom* Isa. 13: 19, $\text{לְגַאֲלַת אֶת־מְשִׁיחִי}$ *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: $\text{הָבֵיתָ מְלֵא הָאֲנָשִׁים}$ *the house was full (of) men* Judg. 16: 27, $\text{שָׂבַעְתִּי עֹלֹת אֵילִים}$ *I am sated (with) burnt-offerings of rams* Isa. 1: 11, הִסְכַּרְנִי כֹל *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* תִּלְכָּזֶה הָקֵב *shall run (with) milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, *mine eye* יָרְדָה מַיִם *runneth down (with) water* Lam. 1: 16; *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, *a forest* $\text{גִּידָה בִּצְיָה מִצֵּדִים}$ *growing up with trees* i. e. producing trees Eccles. 2: 6; *a righteous man's mouth* רִיב הַיָּסֵד *buddeth forth wis-*

dom Prov. 10: 31; *תִּפְּרוּ רַב־רָעָה* *they overflow with deeds of wickedness* Jer. 5: 28; *וַיִּשְׁרֹץ צִפְּרֵי-לֵים* *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלֶךְ אֶת כָּל-הַמִּדְבָּר* *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, *הֵלֵךְ הֵלֵךְ צְדָקוֹת* *walking (in) righteousness* Isa. 33: 15, *וַיָּבֹאוּ הָעִיר* *and they came into the city* Josh. 8: 19, *וַיֵּצְאוּ אֶת-הָעִיר* *they went out (of) the city* Gen. 44: 4, *וַיָּעֲלוּ* *they went up (to) the top of the mountain* Ex. 17: 10, *וַיֵּרְדוּ שְׁאוֹל* *they shall go down (to) Sheol*, Ps. 55: 16, *וַיִּהָרְאוּ* *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלֵּמְתִּי חֲלֹם* *I have dreamed a dream* Gen. 37: 9; *וַיִּסְפְּדוּ-שָׁם בִּי-סָפֵד* *and they lamented there a lamentation* Gen. 50: 10; *יֵהָבֵל תְּהִבְלִי* *ye will be vain a vanity i. e. utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, *הָיִיתִי גְדוֹלָה קְנָאִית* *I have been zealous a great fury* Zech. 8: 2, *אֶשְׁנָן הַמָּוֶת* *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, *הָיָה אֶת-הַלְוִי* *he was diseased in his feet* 1 Kin. 15: 23; *וְהָיָה אֲנִי הַכִּסֵּא* *in the throne will I be greater than thou* Gen. 41: 40; *וְנִשְׁקָף אֶת-בְּרִי* *let us look one another in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, *קָרַח אֶת־קוֹלִי* *I cry as to my voice*, with my voice Ps. 3: 5. *תָּהָרַגְתָּ אֶת־יָדְךָ* *as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand; thou didst tread in the sea כִּי־בָרַחְתָּ אֶת־סוּסֶיךָ* *as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, *יִשָּׁרְךָ* 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish כִּי־דֶרֶךְךָ* *as to the way* Ps. 2: 12, *impoverished כִּי־תִרְחֹקְתָּ* *in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition *בְּ* 1 Kin. 10: 23, Jer. 30: 12, or *בִּ* 2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of *בְּ* *in* (1) after such verbs as *אָחַז* (also direct object) *to seize or hold*, *הִחֲזִיק* (also direct object) *to lay hold of or hold fast*, *הִבֵּן* (also with *לְ* or *אֶל*) *to cleave to*, *בָּחַר* (also direct object) *to choose*, *הִאֱמִין* (with *בְּ* *to believe*) *to believe in*, *בָּטַח* (with *אֶל* *to trust to*) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense *נָגַח* (also with direct object, *אֶל*, *עַל* or *עַד*) *to touch*, *שָׁמַע* (also with direct object, *לְ*, *אֶל* or *עַל*) *to hear, hearken to*; with *הִרְחִיחַ* *to smell*, *רָאָה* or *הִזָּה* *to see* it suggests that the sense is delightedly fixed upon its object, *to smell with pleasure, to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*, *בָּ* *בֹּאֵה* *to come with* i. e. *to bring*, Ps. 66: 13, *בָּ* *הֹלֵכֶה* *to go with* i. e. *to take*, Ex. 10: 9, so *בָּ* *הֹפֵךְ* *to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after *אָכַל* *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, *לָחַם* *to eat* Ps. 141: 4, *שָׁתָה* *to drink* Prov. 9: 5, *הִתְּנָתָהּ* *to give to drink* Ps. 80: 6 and the like; *בֵּן* may be similarly used (the part taken from the whole) Lev. 7: 21, Deut. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), *בָּ* *הִנִּיחַ* *to deal treacherously with*, *בָּ* *קָרַח* *to fight with*, *בָּ* *חָטָא* *to trespass against*, *בָּ* *קָרַח* (also with direct object) *to rebel against*, *בָּ* *הִתְּנָתָהּ* (also with *אֶל* or *עַל*) *anger burned against*.

b. Verbs denoting fear or shame are followed by *בֵּן* *from*, since one instinctively turns away from that which excites these emotions. so *פָּדַח*, *הִתְּנָתָהּ*, *הִתְּנָתָהּ*, *הִתְּנָתָהּ*, which also take a direct object, and *בִּישׁ*, *הִתְּנָתָהּ*, etc.

c. Any verb may be followed by *לְ* to indicate the indirect object *to* which something is done, *he said לָהֶם* *to them* Gen. 1: 28, *I have given לָהֶם*

to you, ver. 29, or for which something is done (dative of advantage) e. g. *to fear for* or *on behalf of* Hos. 10: 5, *to be zealous for*, *to fight for*, *to pray for*, *to plead for* etc. It is thus used pleonastically with suffixes referring to the subject of the verb *הָיָה לָהֶם* go for thee i. e. go thou, *הָיָה לָהֶם* flee thou, *הָיָה לָהֶם* we are cut off for us i. e. so far as we are concerned Ezek. 37: 11. The verb *הָיָה* to be with *לָהֶם* may mean (1) *to be* or *belong to* any person *הָיָה לָהֶם* it shall be or belong to thee i. e. thou shalt have it Josh. 17: 18. (2) *to be for* or serve as any thing *הָיָה לָהֶם* and it shall be for a sign Ex. 13: 16, or with *לָהֶם* both of the person and the thing, *הָיָה לָהֶם* to thee for a sign ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) *to be unto* or *to become* *הָיָה לָהֶם* he shall become a nation, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *הָיָה לָהֶם* thou hast given me the land of the south Judg. 1: 15 for *הָיָה לָהֶם* thou hast given to me, which occurs in the same verse; *הָיָה לָהֶם* grant them to us Judg. 21: 22; *הָיָה לָהֶם* I would declare to him Job 31: 37. So in a few instances after intransitive verbs, *הָיָה לָהֶם* he grew up to me as to a father Job 31: 18, *הָיָה לָהֶם* shall dwell with thee Ps. 5: 5, 13: 5, *הָיָה לָהֶם* encamping against thee 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *הָיָה לָהֶם* Gen. 44: 4, or by the indirect, *הָיָה לָהֶם* Josh. 8: 22; *to fight* is followed by *עִם* with Josh. 10: 29, by *בְּ* in (*בְּהָ* in eam) ver. 31, by *עַל* against ver. 38, by *אֶת* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *לָהֶם* to, in reference to, thus, *אָהַב* to love any one and *to have love* to any one, *רָפָא* to cure and *to perform a cure* for any one, *הַשְׁתַּרְיָה* to save and *to grant salvation* to any one, *הָרַס* to destroy and *to bring destruction* to any one, *הִשְׁמָע* to hear and *to give ear to*; *הִגִּיד* to tell with or without *לָהֶם*; *הִצְדִּיק* to justify takes a direct object except Isa. 53: 11 where it has *לָהֶם*; *הִצִּיל* to deliver has *לָהֶם* once Jon. 4: 6; so *הִכָּבֵד* to honour Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *לָהֶם* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, and sometimes to the direct object itself, Ps. 69: 6, 116: 18, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* with, thus *נִפְּצָה הַקֶּלֶבֶת בְּנִיֹּץ* *blow the trumpet* Hos. 5: 8, *וַיִּנְפֹּץ בְּשִׁפְזָהּ* and he blew with the trumpet Judg. 3: 27; *פָּרַשׁ הַיָּדַיִם* to spread forth the hands Ps. 143: 6, but followed by *בְּ* to spread forth with the hands Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praegnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *תְּפַחְתָּ לָאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, *פָּתְחוּ אִישׁ אֶל־רֵעֵהוּ* they trembled one unto another i. e. one turned tremblingly to another, Jer. 36: 16 *תִּקְרַעְתָּ רַגְלִים מִיָּדַי* thou hast answered (by saving) me from the horns of the wild-oxen Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: *וְהָאֲכַלְתִּי אֹתָם בְּוִלְתָּם* and I will make thy oppressors eat their own flesh Isa. 49: 26; *לֹא הִרְאֵנוּ אֶת־כָּל־אַתְּנָהּ* he would not have caused us to see all these things Judg. 13: 23; *יְהִי־לָהּ אֶת־יִשְׂרָאֵל* he shall cause Israel to inherit it Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42, 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all אָמַר אֱלֹהִים אֵלָיו* *which God commanded him* Gen. 6: 22; *לְהוֹלִיחַ אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־* *to teach the children of Israel all the statutes* Lev. 10: 11; *הָרַגְתָּ אֶת־כָּל־אֹיְבֵי לִבִּי* *thou hast smitten all my enemies on the cheek* Ps. 3: 8; *שִׁמְיֹתְכֶם קָרָשׁ* *lift up your hands to the sanctuary* Ps. 134: 2; *וְהָרַגְם בְּהִתְפָּלֵהוּ* *and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שָׁאַל* *to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *רָשָׁר* *to instruct* Prov. 31: 1, *צִוָּה* *to command* Ex. 4: 28, Deut. 1: 18, *עָנָה* *to answer* 1 Sam. 20: 10, Job 9: 3, *נָחַל* *to treat well or ill*, Gen. 50: 15, 1 Sam. 24: 18 (comp. *נָחַם* Ps. 21: 4, *נָחַר* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. b, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *וַיִּהְיוּ אֵלָיו אֲבָן* *and they overwhelmed him with stones* Lev. 24: 23; *וַיַּגִּדְתָּ* *and thou shalt gird them with a belt* Ex. 29: 9; *אֲשֶׁר־תִּזְרֹעַ אֶת־הָאָרֶזְךָ* *with which thou shalt sow the ground* Isa. 30: 23; *וַיַּצֵּר אֶת־הָאָדָם עָפָר* *and he formed the man of dust* Gen. 2: 7; *אֲשֶׁר שָׁלַחְתִּי* *for which I have sent it* Isa. 55: 11; *וַיִּבְנֶה אֶת־הָאֲבָנִים מִן־הָאֲבָנִים* *and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *מִקְשָׁה* Num. 10: 2, *רֶקֶשֶׁת* 17: 3, *אֲשֶׁר* Deut. 15: 14, *אֲבָק* 28: 24, *רֵאשִׁיִּים* Judg. 7: 16, *בְּרִיּוֹת* Ps. 21: 7, *יִבְדֵּשׁ* 74: 2, Isa. 37: 26, *קָרַר* Ezek. 4: 3. The result: *I will make all thine enemies בָּקָה* *back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you בָּקָה*

destruction, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *בְּ* *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by *מִן* *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by *לְ* *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע פָּסַל* *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם מְתוֹדֵד* *I have heard Ephraim bemoaning himself* Jer. 31: 18, *אַתָּה רָאִיתִי צַדִּיק* *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *תִּשְׁתָּם כְּשֵׁתָם* *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *עֲצִירָה* *unleavened* Lev. 10: 12, *חַיֵּי הַמֶּלֶךְ* *alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *אֲרָא הַמַּלְאָךְ הַמַּלְאָךְ* *the angel that smote* 2 Sam. 24: 17; *רָאָה* would mean that *he saw the angel smiting*, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *זָכַר אֶת הַבָּרִים* *remember me and thee riding* the pronouns are in their separate form and *אֵם* is attached to the predicate participle. Such a clause may be subordinated to *קוֹל* uttered as an exclamation or to *שָׁמַע אֶת-קוֹל* as well as to *שָׁמַע* itself, *קוֹל הַיָּדִי הוֹפֵק* *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת-קוֹל הוֹדֵי אֱלֹהִים* *and they heard the sound of Jehovah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* *to see*, when the predicate is an adjective, admits a twofold construction, either *אֲרָא הָאֹר* *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or *אֲרָא כִּי טוֹב הָעֵץ* *that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וְנִמְלְתֶם אֶת בְּשָׂרְ עֲרִילְתֶּכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, *וַתִּמָּלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1: 7, *שְׁלָחַת קָשָׁה* *sent (or charged) with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, *חֶמֶד* Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* *כִּי יֵאָכַל* unleavened Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, *וְהִתְרָאָה אֵת הַבְּתוּלָה* and it shall be shown the priest Lev. 13: 49, but on the other hand *אֵתָּה הָרָאָה* which thou wast shown Ex. 26: 30.

b. The agent of a passive verb may be indicated by *ל* as the one to whom the action belongs, *וְהִתְבַּשְׁבְּנוּ לֹו* we are accounted by him strangers Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, *וְהִתְבַּשְׁבְּנוּ לֹו* probably shall be held under pledge by it as its debtor Prov. 13: 13, 14: 20, *וְנִבְרָא לְבַעֲלָיו* kept by its owner, Eccl. 5: 12 (but *וְנִבְרָא לְךָ* kept for thee 1 Sam. 9: 24), Jer. 8: 3; or less frequently by *מִן* as the one from whom the action proceeds, *בְּשֹׁמֵר לֹא יִנָּצֵחַ* not reserved by the Almighty? Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲרֵי־טוֹב מְאֹד* and behold (it was) very good Gen. 1: 31; *וַיִּכְעַס הָרִיבָה* and he was greatly provoked Neh. 3: 33; *אֲנִי מְאֹד הָרִיבָה* thy exceeding great reward prop. thy reward very much Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *בַּבֹּקֶר וּבָעֶרֶב וּבַיּוֹם* evening and morning and noon will I pray Ps. 55: 18; *הַלַּיְלָה* to-night Num. 22: 8; *גִּידְעוֹן בָּרַח* Gideon came at the beginning of the watch Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *מִדּוֹר לְדּוֹר* from generation to generation Ex. 17: 16. Time how long: *וְהָיָה שְׁבַע יָמִים* seven days Lev. 14: 38; *הָאֲרֶץ נָחָה* the land rested eighty years Judg. 3: 30, Gen. 5: 3, 14: 4, Lev.

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with **אֵינִי** when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, **בַּדֶּלֶת** *at the door of* Gen. 18: 1, Judg. 9: 35, **בַּבַּיִת** *at the house of* Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, **בֵּית-לֶחֶם** *at Bethlehem* 2 Sam. 2: 32, **בֵּית-אֵל** *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, **בִּצְלוֹתַי** Lam. 5: 6, *appear at the face of the Lord* Ex. 34: 23 (comp. 23: 17 **אֶל-יְהוָה**). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: **שְׁלֹשׁ אַמִּים גָּבִהּ** *three cubits high* Ezek. 41: 22; **חֲמִשָּׁה אַמִּים אָרְזָה** *five cubits as to (in) length* Ex. 27: 1; *he went a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: **שֶׁבַע פְּעָמִים יָשָׁב** *return seven times* 1 Kin. 18: 43; *he offered sacrifices according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell in security* Deut. 12: 10; *ye shall not go loftily* Mic. 2: 3; *the tribes went up according to a law of Israel*, or this may be in apposition with what precedes, it is a law of Israel Ps. 122: 4; *thou shalt not go there for fear of briars* Isa. 7: 25; *to serve him with one consent* prop. shoulder Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition **לְעֵשֶׂר לְאַחַד-עֲשָׂרִים** 2 Sam. 18: 5, or not **לְעֵשֶׂר . . . עֲשָׂרִים** Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, *וְכָל דְּבָרֶיךָ יָבִיא* let thy words come to pass Judg. 13: 12, *יָשָׁרִים הַמִּשְׁפָּטִים* upright are thy judgments Ps. 119: 137, *אֲנִינִיּוֹת מְשִׁילֶיךָ* her wounds are incurable Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, *וַיִּקְרָא וַיֹּאמְרוּ* and the porters called and told 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, *וְכָל בְּרַכְיָךְ בְּיָדָךְ* they that bless thee shall each be blessed Num. 24: 9, *וְכָל מְחַלְלֵיהָ מוֹת יוֹמָת* they who profane it shall every one be put to death Ex. 31: 14, *צִדְקַת צְדִיקִים קִסְרוֹ מְבָלֵי* they take away the righteousness of the righteous from each of them Isa. 5: 23. Examples in verbs, *יָחַן* Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, *בָּרָא אֱלֹהִים* God created Gen. 1: 1, *בְּעֹלָיו יִהְיֶה* its owner shall be put to death Ex. 21: 29, *אֶרֶץ אֲדָמָה קָשָׁה* a hard master Isa. 19: 4, *הַתַּיִת הַזֶּה* thy youth is renewed Ps. 103: 5. When the word *אֱלֹהִים* refers to

false deities, the sense is plural and it is construed accordingly, כִּהְיָה־עֲשֹׂתָם so may the gods do 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, הַחַיָּוִיִּם שָׁחַתָּה שְׂדֵהָ the beasts of the field pant Joel 1: 20, סִפְחֶיהָ its floods wash away Job 14: 19, אֲחֻזָּתָהּ pangings have seized her Jer. 49: 24, רֶבְצָה הַיָּאִים jackals, their lair Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thibh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα πρέχει.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, נִרְחַקְתִּי הָעָם and the people hastened and passed over Josh. 4: 10, אֲבָדוּהָ זֶאֱנָן lost sheep Jer. 50: 6, קָדְשֵׁיהֶם כָּל־הַקְּהִלָּה all the congregation, all of them are holy Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, נִשְׁחַצְתִּי הָעָם הָעָם the people was oppressed and the people hid themselves 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 23: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, נִשְׁאָה כָּל־הַקְּהִלָּה וְנִשְׁמְעוּ אֶת־קוֹלָם and all the congregation lifted up and uttered their voice Num. 14: 1; וַיִּשְׁמְעוּ הָעָם וַיִּבְרְאוּ and the people believed and they heard Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun אֶרֶץ land, earth, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so **עַם** *people* in the following examples, **עָשָׂה לָהֶם יְהוָה** *thy people has done wrong* Ex. 5: 16, **יֹשְׁבֵי הָאָרֶץ** *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with **יְהוֹנָתָן** but with **דָּוִד**, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, **וַיִּהְיוּלְלֵיהָ** *and they* (queens and concubines) *praised her* Cant. 6: 9; *Jehovah dealt kindly* **עָשָׂה לָךְ יְהוָה** *with you* (Ruth and Orpah) *as* **עָשָׂה לָךְ יְהוָה** *ye have dealt* Ruth 1: 8; **מֵתָאֲנִי** *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 34, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. c), **נִשְׁאַל** 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, **יָהֲרֹגְךָ** Isa. 57: 8, **נִתְחַבֵּל** Jer. 3: 5, **יִתְחַבֵּל** Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, **לֹא-תִנָּצֵחַ אֶתְּךָ הָאֲדָמָה** *the land could not bear them* Gen. 13: 6, **תִּרְדֶּה הָאֲדָמָה** *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest **are** subordinate.

a. Singular predicate: **יִכָּפֵּל הַכֶּסֶף וְהַזָּהָב** *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, **יִהְיֶה** 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, *וְהָיוּ* 1 Sam. 31: 7, even after nouns connected by *וְ* or Deut. 22: 1, 4, *אֵל* pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* *וְהָיוּ נָשֵׁיהֶם* have spoken Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: *אֲנִי וְנַעֲרָתַי אֶצְנִים* I and my maidens will fast Esth. 4: 16, *וַיָּבֹאוּ דָוִד וְיֹאבָב הַשֶּׁבַּי* the servants of David and Joab came 2 Sam. 3: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אֲבְרָהָם וְשָׂרָה זָקְנִים* Abraham and Sarah were old Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second and in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיוֹנָתָן בְּנֵי נְהִיָּה* I and Jonathan my son will be 1 Sam. 14: 40, 20: 23, *אַתָּה וְאַחֶיךָ אֲדָבָרְכֶם* thou and Aaron thy brother and ye shall speak Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, *בְּמַקְלֹת* with staves, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, *בְּמִקְרָיו* 46: 15, *וְלִדְרָתָהּ* Ex. 21: 22, Num. 26: 8, Judg. 12: 7, *אֶחָדָהּ* 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* *הָלְלוּ* a dream, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֶי לֵאָה רַפּוֹת* the eyes of Leah were tender Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שָׂדֵהֵי הַחֶשְׁבּוֹן הָאֵלֶּל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאָה לָם נַפְשֵׁי־אֲבוֹתָם *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיְהִי כָל־יְמֵי־שֵׁת *and all the days of Seth were* Gen. 5: 8. וַיֵּצְאוּ כָל־הַנָּשִׁים *and all the women went out* Ex. 15: 20, וַיִּבְחַר מֶלֶכְשִׁי חֲבִיב *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh. Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קִרְוּ יְהוֹשֻׁעַרָה *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּנִי יֹסֵר *behold I (am he who) has laid* Isa. 28: 16, הִנֵּנִי יוֹסֵף *behold I (am he who) will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, לַמּוֹעֵד אֲשֶׁר שָׁמוּעֵל *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5. 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply שֵׁי from ver. 9), 63: 18 (or הָאָרֶץ), Dan. 12: 3, Zech. 9: 17.

REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14: 22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, אִישׁ-אֶחָד לְשִׁבְטֹת *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, מֵיָט מֵיָט *little by little* Ex. 23: 30.

a. So also שָׁנָה אַחֲרֵי שָׁנָה *year after year* 1 Sam. 1: 7, שָׁנָה שָׁנָה *year by year* 2 Sam. 21: 1; יוֹם יוֹם Gen. 39: 10, יוֹם בְּיוֹם 1 Chron. 12: 22, יוֹם יוֹם Esth. 2: 11, and once without repetition יוֹם Jer. 7: 25 *daily, day by day*; the breadth (of the court) חֲמִשָּׁים חֲמִשָּׁים *fifty (cubits) at each end* and so on throughout Ex. 27: 18; אִישׁ אִישׁ *any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32: 7, צֶוֶר לְצֶוֶר קוֹ לְצֶוֶר קוֹ *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, בְּאֵית בְּאֵית *pits on pits* Gen. 14: 10; or with the implication of diversity, אֶבֶן אֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, לֵב לֵב *a double heart* Ps. 12: 3.

a. So also דֹּר דֹּר *generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibh, דֹּרֵי הַדֹּרִים *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14. Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; *וְהוּא* *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, *מִצְדִּיק מִצְדִּיק justice, justice* i. e. *nothing but justice* Deut. 16: 20, *עֲמֹק עֲמֹק exceeding deep* Eccl. 7: 24; so with adverbs, *בְּחֵץ בְּחֵץ mightily, mightily* Gen. 7: 19, and even a conjunction, *וְגַם* *because even* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (לֹא), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description *בֵּית יְהוָה* *the house viz. the house of Jehorah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, *כָּל־סָמָךְ וְכָל־סָמָךְ all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַהָרִים הַהֵם* *a heap, two heaps* Judg. 15: 16, *הַשָּׂדֵה הַזֶּה* Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, *וְהַשָּׂדֵה וְהַשָּׂדֵה waste and desolate* Ezek. 6: 14, 33: 29, *וְהַשָּׂדֵה וְהַשָּׂדֵה* Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) *וְהָאֵלֹהִים יְהוָה* Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, *קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ holy, holy, holy*, Isa. 6: 3, *אֶרֶץ אֶרֶץ אֶרֶץ O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, *מִיָּתִי אֲנִי my dying, mine* 2 Sam. 19: 1, *אֲתָּה יְיָהּ thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, *לְשֵׁת גַּם־הוּא to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 14,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with אֲנִי before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with אֲנִי Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by אֲנִי with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27. *

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32, 30, § 256. 1. a.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaic, but occurs with less frequency in Hebrew, $\text{וַתֵּרְאֶה אֶת־הַיָּלֶד וְהִיא}$ *and she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'th'ibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* $\text{וַתֵּלַח הָאִמָּהִם וְהַבָּנוֹת עִיָּהֶן}$ *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

INTERROGATIVE AND NEGATIVE SENTENCES.

§ 298. 1. A direct question is indicated by the interrogative particle הֲ , הֲתֵלֵךְ *wilt thou go?* Gen. 24: 58, $\text{אֲנִי הֲאֵלֹהִים אֲנִי}$ *am I in the place of God?* Gen. 50: 19; an indirect question by הֲ or אִם *if, to know* $\text{הֲיֹשֶׁבֶת אֹהֲבִים}$ *whether you love* Deut. 13: 4, *inquire* אִם־אֶחָדָה *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pendes Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether **אִם** or to **אִם־כֵּן** (**אִם** as in oaths § 305. a). The force of the particle **אִם** may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. **אִם** asks a question, whose answer is uncertain, **אִם־בְּרַחֲמֶיךָ יְהוָה** *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: **אִם־אֶנִּי אֶמְצָא** *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand **אִם־כֵּן** expects an affirmative answer, **אִם־כֵּן לֹא־אָמַרְתִּי** *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes **אִם** demands an affirmative answer, where any other is obviously inadmissible **אִם־כֵּן הָרַגְתָּ** *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, **אִם־כֵּן** *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances **אִם** introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by **אִם** and the second by **אִם** or **וְאִם**; thus direct **אִם־אֶלְכָּה** *shall I go* **אִם** or *shall I forbear?* 1 Kin. 22: 6, **אִם־תִּשְׂמַח** *is it any pleasure* **וְאִם־בָּצַעַת** *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* **אִם־הִתְבָּרַךְ** *whether Jehovah had prospered his way* **אִם־לֹא** or not Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by **אִם** or, *who knoweth* **אִם־כָּלֵל הוּא אִם־חָכָם** *whether he shall be a wise man or a fool* Eccl. 2: 19, or by **אִם** repeated **אִם־חַזְקִים הֵם אִם־חַלְשִׁים** *whether they be strong or weak* Num. 13: 18, **אִם־הִלְכִינוּ אִתְּכֶם אִם־לֹא** *have ye called us to impoverish us or not?* Judg. 14: 15 or by **אִם־כֵּן הָיָה** *hath there been the like* **אִם־כֵּן הָיָה** *or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with **אִם**, **אִם־כֵּן** *your perversity!* or *is the potter to be reckoned as the clay?* Isa. 29: 16, **אִם־כֵּן מֵאֵל אֵלֶיךָ** *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry **אִם** is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שָׁלֹם *thy coming is peaceful?* 1 Sam. 16: 4, לָזַךְ *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. **וְ** *who* is sometimes strengthened by the addition of a demonstrative, thus וְזֶה *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; וְהַיּוֹם *Job 13: 19*; וְהַיּוֹם *Esth. 7: 5*, Ps. 24: 10, Jer. 30: 21. **וְ** is so invariably used substantively that it is probably to be so construed even in such combinations as וְהַיּוֹם *who is a man that shall live* Ps. 89: 49, so Dent. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; וְזֶה *what* on the other hand is often used attributively, וְזֶה *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. **וְ** always stands at the beginning of its clause unless preceded by a noun in the construct state, וְכֵן *whose son?* 1 Sam. 17: 56, 58 or by a preposition וְאַחֲרַי *after whom?* 1 Sam. 24: 15; the subject may emphatically precede וְלָמָּה *for what? why?* 2 Sam. 24: 3. **וְ** is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הֲ Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous
לֹא הֵבִיאָנוּ *thou hast not brought us* וְלֹא תִתֵּן לָנוּ *nor given us* Num. 16: 14, וְלֹא תִסְבֹּךְ אֶל־תּוֹכִי *rebuke me not* וְלֹא תִסְבֹּךְ *nor* in thy wrath chastise me Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, if לֹא תִשְׁמָעוּ *ye will not hearken* וְיָמְרוּ *but rebel* 1 Sam. 12: 15, וְלֹא תִסְבֹּךְ *turn not aside* וְעָבַדְתָּם *but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14, which must be repeated, if its force is to be extended, וְלֹא תִבְזֶה *he hath not despised* וְלֹא תִשְׂקֹץ *and hath not abhorred* וְלֹא תִסְתָּר *and hath not hidden* וְשָׁמַע *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, וְלֹא תִסְבֹּךְ *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. **לֹא** is in poetry sometimes prefixed to nouns forming a sort of negative compound, **לֹא-אֱלֹהִים** *a not-God*, incapable of being regarded as God, of a nature opposite to his, **לֹא-אָדָם** *a not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; **לֹא** and **לֹא** are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus **לֹא יֵאָכְלוּ מִפְּרִי הַגָּן** Gen. 3: 1 may negative the act of eating with respect to *all* the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. *c*; or the negative may terminate upon “all” and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in **לֹא יִשְׁכַּח לְעוֹלָם** Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in **לֹא יִשְׁכַּח לְעוֹלָם** Jer. 3: 12 the negative qualifies **לְעוֹלָם** it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of **לֹא** and **לֹא** with the different forms of the future, see §§ 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, for **לֹא** with the participle see § 278. 4. *b*, for **לֹא** with the infinitive see § 279. *c*, for **לֹא** with the emphatic infinitive absolute, see § 281. 1. *b*.

RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay* **בְּדִבְרֵי אֲשֶׁר**

יְסוֹדָם *whose foundation is in the dust* Job 4: 19; *the place* זֶלְזִי ... אֲשֶׁר *upon which* Ex. 3: 5; *thou* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen* Isa. 41: 8; *thou* שֶׁמֶלֶכְךָ *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר-הוּא *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא בִזְרַעְךָ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר אָתּוּ *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 הָיָה דְבַר יְהוָה *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where אֲשֶׁר בְּנֵי יִשְׂרָאֵל אֲשֶׁר must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 דְּרוֹם does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* אֲנִי ... אֲשֶׁר *whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who* הוֹצֵאתִיךָ *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲנִי אֲשֶׁר is not the relative with the first person pronoun added after the analogy of הוּא in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if הָיָה is imper. *which put viz. thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. *who hast put thy glory*, § 132. 1. אִישׁ when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ כְּחֻלּוֹתָיו according to the dream of each, Gen. 41: 12, אִישׁ אֶחָד מִיָּד from the hand of each one's brother Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, the silver of each may be כֶּסֶף אִישׁ Gen. 43: 21, 44: 1 as well as אִישׁ כֶּסֶפוֹ 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8: but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 ashes אֶשֶׁר to which the fire shall consume the burnt-offering Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בָּחַר, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after נָבֵא Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or אֶשֶׁר may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by שָׁם . . . אֶשֶׁר, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to הָלַךְ . . . אֶשֶׁר) Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* וַיֹּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ and he commanded him who was over his house Gen. 44: 1, Jer. 15: 2, *to make thee understand* אֵת אֲשֶׁר that which shall befall thy people Dan. 10: 14, לְאֲשֶׁר to those who Gen. 47: 24, Ruth 2: 2, בְּיַד אֲשֶׁר טִיאתָ into the hand of them whom thou hatest Ezek. 23: 28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun *מִי* Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) *וְהוּא נִזְהָר* Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed *וְהוּא אֲנִי* 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject *אֲנִי he that shall come forth* etc. *וְהוּא he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where *אֲנִי* is understood in the first clause. The sign of the definite object *אֵל* or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause *אֲנִי לֹא* not *unto whom*, but *unto him who* etc. Isa. 29: 12, *I make thee to know* *אֲנִי אֵל* that which shall be Dan. 8: 19, *we have heard* *אֲנִי אֵל* how etc. Josh. 2: 10. Exceptions are extremely rare *אֲנִי לֹא* with whom Gen. 31: 32, *אֲנִי אֵל* whom Jer. 38: 9, Zech. 12: 10; Gesenius finds another in *בְּאֲנִי* Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, *בְּשֹׁהַת עֵצִי into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, *אֱלֹהֵי עֲשָׂה God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent *בְּיַד-הַשֵּׁלֶחַ by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) *שְׂאֵל הַטָּמֵא Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 1*ē*, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with *יֵשׁ* Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetical license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 38 *הַיְהוּדָה הַזֹּאת* (but in the

parallel Isa. 15: 7 *הָרָהוּרָהּ הַלְּבָנָה* (Hos. 1: 2 *הַיְהוָה בְּרִיחַ* *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. b. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 *בְּקוֹל הָאֵל* *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns *מָקוֹם* *place* and *יוֹם* *day* are in ordinary prose repeatedly put in the construct before the relative clause even when *אֲשֶׁר* is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where *הָיָה* is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase *לְהַגְדִּילָאֲשֶׁר* *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, *מִמָּוֶת* *from the place* where Gen. 49: 24, *מִכָּל־זֶמֶן* *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. *זֶרַע בְּנֵי־אָדָמָה וְהָרְחֵלָה* *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where *מִכָּל־זֶמֶן* means *from that* which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* *הַנֶּעֱבְרִים* *those who shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render *עַל־בְּגָדָיו* *that which is upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *and*, *וְהָיָה* *and her name* for *whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative *הַ* or *הָ* is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,

מָקוֹם יָהּ יָסְדָהּ *the place that thou hast founded* Ps. 104: 8,
 מִזְמוֹת זֶה הָשִׁבֵּנוּ *devices, that they have contrived* Ps. 10: 2.

a. יָהּ as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; וְיָהּ Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; וְיָהּ fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent אֲשֶׁר הָאֵל he whom i. e. *whomsoever thou cursest* Num. 22: 6 or preceded by לֵל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as נֶפֶשׁ Lev. 5: 2 or אִישׁ Ex. 35: 21, 23, 24; אִישׁ Gen. 19: 12, Ex. 24: 14 and אִישׁ 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. אֵל אֲשֶׁר lit. *there were those who* is repeated Neh. 5: 2-4 in the sense of *some others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with ו, § 306; thus אֲשֶׁר with *whomsoever of thy servants it shall be found* (i. e. if it be found with any one) וְיָמִית הָאֵל he shall die Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); אִישׁ Hos. 14: 10, אִישׁ 1 Sam. 20: 4, and the combination אִישׁ אֲשֶׁר which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Dent. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, אֲשֶׁר אִישׁ *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding אִישׁ אֲשֶׁר is only found in Ecclesiastes, see 1: 9, 3: 15 etc. אִישׁ is once found in apposition to a vocative אֲשֶׁר אִישׁ *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with **כִּי**, while **וְ** has entirely lost its original pronominal character and is only used as a conjunction.

a. After **כִּי** or **כִּי־אֵלֶּיךָ** *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* **כִּי־רָאָה־יְהוָה** *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by **כִּי**, as *Jehovah liveth* **כִּי** (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6, 2 Sam. 4: 9, 10; so after **אֲנִי־חַיִּים** *as I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also **כִּי** may have the sense of a strong affirmation equivalent to 'it is so that', 'I affirm that', *surely, verily* Job 12: 2. In oaths and protestations **אִם** *if* has the force of a negative, and **לֹא־אִם** *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, **אִם** 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; **לֹא־אִם** Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. **אִם** is substituted for **אִם** in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause **כִּי** *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither* **כִּי־אֵלֶּיךָ־יְהוָה** *but God* lit. for God did Gen 45: 8, 17: 15, 19: 2, Ex. 16: 8, Dent. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently **אִם** is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* **אִם־אֵלֶּיךָ־יְהוָה** *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* **אִם־יִשְׂרָאֵל** *but Israel* 32: 29 (if it is called, or when it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Dent. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* **כִּי־יִצְחָק** *no! but a wise man benefits himself* Job 22: 2; *who is blind* **כִּי־עִוְרִים** *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, **אִם־כִּי** *but to-morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present **אִם־כִּי־אֲנִי** *not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

with וְ Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. וְאָמַרְתִּי וְהָיָה עַד אֲדַבֵּר even if I called and he answered me, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. וְהָיָה לְךָ אִם תִּצְוֶה if thou direct (lit. shalt have directed) thine heart וְהָיָה וְתִפְּצֵם and spread forth thine hands to him Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by כִּי surely, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (כִּי וְאִם), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וְהָיָה לְךָ (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by אִם . . . אִם, or אִם . . . אִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, הֲלָאִם וְהֲלָאִם whether male or female Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי when regards a case as actual, אִם if as contingent and uncertain, לֵאמֹר if as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא when thou comest (as thou surely wilt) וְאִם יִתְּנוּ and if they will not give (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא הִצַּלְתֶּם לִי *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by וְ vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם אֶרְבֶּה *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם עָמְדוּ *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם לֹא (אִם לֹא) Esth. 7: 4, Eccl. 6: 6; לֹא Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֹא; אִם לֹא leaves the matter in doubt Gen. 43: 9, לֹא לִי implies the reverse of the negative supposition that is made, לֹא לֹא הִתְמַחְמָחוּ *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם יִהְיֶה אִם יִהְיֶה *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לֹא Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וְהִצַּקְתֶּם *and if they overdrive them* וְהִצַּקְתֶּם *all the flock will die* Gen. 33: 13; וְיָצַב *and if he leave his father* וְיָצַב *he will die* 44: 22; וְשָׁלַחְתִּי *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 33, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, אֲנִי־עֹשֶׂה *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, יִסְתָּר *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* וַיִּדְמֶנָה הָעֵמָּה *while* (lit. and) *the camp was secure* Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, וְאַתָּה שֹׂנְאָה *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, וּבְגָדָיו לֹא תִשְׂרָפָה *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's Lehrbuch. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וַיֵּשֶׁב יְהוָה *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, וּפְנֵיהֶם אָחָרָא *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with יֵשׁ Isa. 43: 8; with אֵין Prov. 17: 16. Other words may occasionally precede the subject, וְלִי הַקְּדוֹת Gen. 49: 10, כִּי־דַבַּרְתִּי 2 Sam. 18: 14, 2 Kin. 10: 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* וְלֹא אֲדָבִיר *without understanding* Job 42: 3, וְשִׁמְעִיהָ 2 Sam. 13: 20, וַיִּשָּׁב Ps. 55: 20, וְהוֹלִיָא Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without Vav, *Jehovah spake with you* אָנֹכִי עִמָּךְ *while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent בֵּית־אֵל מְזֶבֶב having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins אֵין מִסְפָּר without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* כִּיָּה תוֹסִיפוּ *continuing to revolt* Isa. 1: 5, *wine inflaming them* יַיִן תְּדַלִּימֵם 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out* נִצְבִּימ *stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. *b.* either the preterite, *he went there* לָהֶם לֹא־אָכַל *not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device* בְּלִי־יָדָהֶם *without being able to perform it* Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb *a mountain falling wastes away* הַר־נִשָּׁל רֹבֹד Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *while he, if he had taken warning, would have saved his life* וְהָיָא נִזְהָר *Ezek. 33: 5.* It may agree with the object of the principal clause, *I used to deliver* קָדַי מְשִׁיגָה *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *for the child while living* בְּחַיִּי הַיָּלֵד *2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4,* or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *lo, when we come into the land, thou shalt bind* הִנֵּה אֲנִיָּה בָּאִים Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *while one was still speaking, another came* עוֹד זֶה מְדַבֵּר *Job 1: 16;* *וְהוּא* *another came* *Job 1: 16;* *וְהוּא* *she sent* *Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.*

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite *אֵךְ רָצָא רָצָא*

Jacob had only just gone out, וַיֵּצֵא יַעֲקֹב when *Esau came* Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing **the** relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהָאָרֶץ הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament* וַיְהִי *and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, לְמָחָר בְּמָחָר Dan. 8: 14, especially in certain familiar phrases, הַיּוֹם וְהַיּוֹם *yesterday and the day before* i. e. heretofore Gen. 31: 5, הַיּוֹם וְהַיּוֹם *to-morrow or the day after* 1 Sam. 20: 12, שְׁנֵי וְשְׁנֵי *two or three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבִלְבָּשָׁם *and to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְרָמָה *that is to say, in his city* 1 Sam. 28: 3; *thy hand* יְמִינְךָ *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וּבְכָל-הָאֶמְנֵהָ *and that in all the camp* Judg. 7: 22, וְלִבְרָקָר 1 Chron. 9: 27, וּבְבְרִי-יָהוּ 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלֵאמֹר *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem, where the second term renders prominent something included in the first, but does not cover all that is intended by it*; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even*, *also*; *from Israel was* וְיִשְׂרָאֵל *even this*, other things and this too astonishing it is Hos. 8: 6, וּבְמִוְתָּם *even in their death* 2 Sam. 1: 23, וְשָׁאַלְתָּ *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וַיִּמְקְדוּם with their cattle Judg. 6: 5, 2 Kin. 11: 8, וַיִּצְוּ with fasting Esth. 4: 3. וַיִּלְבֵּי with my heart Eccl. 7: 25, וַיִּקְדָּה with wrath Isa. 13: 9, the earth with its issues 42: 5.

a. 1 Sam. 14: 18 וַיִּבְנֵי with the children of Israel, unless as seems probable there is an error in the text; on the other hand וַיִּשְׁלַח with is used for וַיִּשְׁלַח 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וַיִּשְׁעֶיךָ but of the tree etc. Gen. 2: 16, 17, וְלֹא but know Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּשְׁאַן and he will heal us Hos. 6: 1, Gen. 1: 5, Dent. 32: 21, 39. Vav may also introduce a reason, *give us help* וַיִּשְׁעֵנוּ for vain is the deliverance of man Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאַחֲרַי although I was their husband Jer. 31: 32; or an inference וַיִּשְׁעֵנוּ wherefore turn and live Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּשְׁכֹּחַ and so they dry up Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וְאַתָּה else I would give it Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וְיִצְלְחוּ and yet they prosper (or it may be read that they the orphans may prosper) Jer. 5: 29, וְיִצְלְחוּ and yet the righteous shall hold on his way Job 17: 9; or the design or purpose, *they fasten it* וְלֹא that it move not Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְיָבֹלִי יָשָׁרַךְ as *sparks fly upward* Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וַאֲיֵשׁ so *a man* Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהַמַּבּוּל when the flood Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקֹדֶשׁ וְצִבְיָא *both sanctuary and host* Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by וְ. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶלֶד or *spear* (prop. *and there was not found spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּמִן־הַכֹּזִיִּים and *from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְרָגַז וְשָׂחַק not *whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with וְ there is a tacit allusion to something that has preceded, or to a thought to be supplied, *you rage* וַאֲנִי but *I have established my king* Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me*, וְהָיָה יְהוָה then *shall Jehovah be my God* Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו on the third day Abraham lifted up his eyes Gen. 22: 4; הֲיִתְקַוְּתָה רְחֶם דְּרָבִי? thy hope, (is it not) the integrity of thy ways? Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, *thy father's servant* וְאֲנִי I have been so hitherto, but now וְאֲנִי I will be thy servant.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by וְאֵלֶּיךָ 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

b. Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after לִיּוֹד), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after אֲחֵר), Ezek. 33: 33, Joel 4.

INDEX I.

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 36...248. 6. *f*
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 52: 7...269. 2. *b*
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21....257. 6. *c*
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13....118. 4
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8: 2....60. 3. *a*, 289.
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4....246. 1. *a*, 266.
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12....88, 308. *b*
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9: 2....119. 1
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10....119. 3
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13....279. *c* (4)
10: 4....285. 3. *a*
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10....105. *d*
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12....160. 2
13....61. 6. *a*
14....11. 1. *a*, 158. 3
15....266. 4. *a*
11: 2....275. 2. *a*
3....94. *a*, 132. 2
4....57. 2 (2) *a*,
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7....179. 3, 257. 9. *a*
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8....298. 1. *a*
12: 1....104. *i*, 203. 2
3....279. *c* (4)
4....288. 2. *b*
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13: 2....257. 2. *a*, 9. *b*
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2: 1....245. 1. *a*
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5....60. 3. *b* (1),
257. 9. *b*
6....269. 2. *a*
20....283. *a*
23....276. *a*
23-27....277. *b*
26....280. 2, 283.
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4: 2....312. 2. *b*
4....262. 1. *a*
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3: 5....281. 1. *a* (2)
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15....158. 4
4: 2....167. 2, 284. *e*
3....86. *b* (3 pl.)
4....255. 4. *a*, 283. *a*
5....280. 3. *a*
7....245. 3. *b*, 267.
4. *a*
8....255. 4. *a*
1: 2....287. 4
3....260. 1
5....281. 1. *a* (4)
6....275. 2. *d*
7, 8....282. *a*
11....92. *b*, 163. 3
12....257. 9. *b*
15....139. 3, 275. 1. *c*
19....248. 6. *f*, 277. *a*
21....269. 1. *a*
21, 25....24. *b*
6: 2....54. 2, 245. 1.
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8....262. 1. *a*
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10....245. 1, 279.
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12....245. 2. *b*
7: 1....301. *c*
4....262. 1. *a*
7....309. 1. *a*
17....246. 1. *a*, 281.
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8: 4....94. *b*, 232. 5. *a*
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9....185. *a*
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4....276. *d*
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Names of the accents § 29, their signification § 29. *b.*

Names of the verbal species § 76. 1. 2.

Designations of imperfect verbs § 76. 3.

I. PARADIGM. PERSONAL PRONOUNS, § 71.

SINGULAR.		PLURAL
1. I	אֲנִי, אַנְכִי	We אֲנֵנוּ, בְּנֵינוּ, אֲנֵינוּ
2. {	Thou <i>m.</i> אַתָּה, אַתָּה	Ye <i>m.</i> אַתֶּם
	Thou <i>f.</i> אַתְּ, אַתְּ	Ye <i>f.</i> אַתֶּן, אַתֶּן
3. {	He הוּא	They <i>m.</i> הֵם, הֵם
	She הִיא, הִיא	They <i>f.</i> הֵנָּה, הֵנָּה

SUFFIXES, §§ 72, 101, 219.

Simple	With union Vowels of Verbs			With Sing. Nouns	With Dual and Plur. Nouns
1 <i>c.</i> י, יְ, יִ	יְ	יְ	יְ (יְ)	יְ	יְ
<i>pl.</i> נוּ	נוּ	נוּ	נוּ	נוּ (נוּ)	יֵנוּ
2 <i>m.</i> הָ (הָ), הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	יָהּ
<i>pl.</i> כֶּם	כֶּם	כֶּם	כֶּם	כֶּם	יָכֶם
2 <i>f.</i> הָ (הָ), הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	יָהּ
<i>pl.</i> כֶּן	כֶּן	כֶּן	כֶּן	כֶּן	יָכֶן
3 <i>m.</i> הוּא, הוּא	הוּא, הוּא	הוּא, הוּא	הוּא (הוּא)	הוּא (הוּא)	יָהּ (יָהּ)
<i>pl.</i> הֵם, הֵם	הֵם, הֵם	הֵם, הֵם	הֵם	הֵם	יָהֶם (יָהֶם)
3 <i>f.</i> הִיא, הִיא	הִיא, הִיא	הִיא, הִיא	הִיא	הִיא	יָהּ
<i>pl.</i> הֵנָּה (הֵנָּה), הֵנָּה (הֵנָּה)	הֵנָּה (הֵנָּה), הֵנָּה (הֵנָּה)	הֵנָּה (הֵנָּה), הֵנָּה (הֵנָּה)	הֵנָּה	הֵנָּה	יָהֶן

DEMONSTRATIVE, § 73.

	<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING.	זֶה (זֶה)	זֹאת (זֹאת)	זֶה, זֹאת <i>this.</i>
PLUR.	אֵלֶּה, אֵלֶּה	אֵלֶּה, אֵלֶּה	<i>these.</i>

RELATIVE, § 74.

אֲשֶׁר *who or which*; abbreviated form אֲשֶׁר (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר)

INTERROGATIVE AND INDEFINITE, § 75.

מִי *who?* or *whoever.* מַה (מַה, מַה) *what?* or *whatever.*

Kāṭāl Kikkāl II. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
<i>* kill</i>					
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
(PERF.)	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur.				
	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	absol.	קָטֹל	הִקְטִיל	קָטֹל	קָטֹל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT. (IMPF.)	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur.	2 m.	קָטְלוּ	קָטְלוּ	wanting
		2 f.	קָטַלְנָה	קָטַלְנָה	
PART.	act.	קָטֹל		מִקְטֹל	
	pass.	קָטֹל	נִקְטֹל		מִקְטֹל

Kāṭāl

PERFECT VERBS. S. 81.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (mid. ē).	KAL (mid. ʔ).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָהּ	שָׁכְלָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטְדָתָּ	שָׁכְלָתָּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטְדָתִי	שָׁכְלָתִי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטְדוּ	שָׁכְלוּ
הִקְטִילֶתֶם	הִקְטִילֶתֶם	הִתְקַטְּלֶתֶם	קָטְדֶתֶם	(שָׁכְלֶתֶם)
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלְתֶּם	קָטְדִיתֶם	(שָׁכְלִיתֶם)
הִקְטִילֻּם	הִקְטִילֻּם	הִתְקַטְּלֻם	קָטְדוּם	שָׁכְלוּם
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַד	שָׁכַל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִד	יִשְׁכַּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִד	תִּשְׁכַּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִד	תִּשְׁכַּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּקְטִדִי	תִּשְׁכַּלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִד	אִשְׁכַּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִקְטִדוּ	יִשְׁכַּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטִדְנָהּ	תִּשְׁכַּלְנָהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטֵּלוּ	תִּקְטִדוּ	תִּשְׁכַּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטִדְנָהּ	תִּשְׁכַּלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִד	נִשְׁכַּל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטֵּלִי	קָטְדִי	
הִקְטִילוּ	wanting	הִתְקַטֵּלוּ	קָטְדוּ	
הִקְטִילְנָהּ		הִתְקַטֵּלְנָהּ	קָטְדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

III. PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּה
3 fem.	קָטַלְתָּנִי	קָטַלְתָּה	קָטַלְתָּה	קָטַלְתָּהוּ קָטַלְתָּה	קָטַלְתָּה
2 masc.	קָטַלְתָּנִי קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ קָטַלְתָּה	קָטַלְתָּה
2 fem.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ קָטַלְתָּה	קָטַלְתָּה
1 com.	—	קָטַלְתָּה	קָטַלְתָּה	קָטַלְתָּהוּ	קָטַלְתָּה
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
2 masc.	קָטַלְתֶּםנִי	—	—	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
INFINITIVE.	קָטַלְנִי קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּה
FUTURE OR IMPERFECT.					
SING. 3 masc.	יִקָּטַלְנִי יִקָּטַלְנִי	יִקָּטַלְתָּ יִקָּטַלְתָּ	יִקָּטַלְתְּ	יִקָּטַלְתָּהוּ יִקָּטַלְתָּה	יִקָּטַלְתָּה יִקָּטַלְתָּה
PLUR. 3 masc.	יִקָּטַלְנוּ	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּםהוּ	יִקָּטַלְתֶּםהָ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּה
PIEL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּה
HIFIL PRETERITE OR PERFECT.					
SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתְּ	הִקָּטַלְתָּהוּ	הִקָּטַלְתָּה

VERBS WITH SUFFIXES, § 101.

PLURAL.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתה	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתיה	—	—	קטלתם	קטלתן
קטלתיהם	—	—	קטלתים	קטלתין
—	קטלתיהם	קטלתיהן	קטלתים	קטלתין
קטלונה	קטלונכם	קטלונכן	קטלונם	קטלונן
קטלתניה	—	—	קטלתונם	קטלתונן
—	קטלונכם	קטלונכן	קטלונם	קטלונן
קטלתי	קטלכם	קטלכן	קטלם	קטלן
יִקְטְלוּ } יִקְטְלוּנָה } יִקְטְלוּנָה	יִקְטְלוּכֶם יִקְטְלוּכֶם יִקְטְלוּכֶם	יִקְטְלוּכֶן יִקְטְלוּכֶן יִקְטְלוּכֶן	יִקְטְלוּ יִקְטְלוּ יִקְטְלוּ	יִקְטְלוּ יִקְטְלוּ יִקְטְלוּ
קטלנו	—	—	קטלם	
קטלנה	קטלכם	קטלכן	קטלם	קטלן
הִקְטִילְנוּ	הִקְטִילְכֶם	הִקְטִילְכֶן	הִקְטִילְם	הִקְטִילְן

IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

<i>to stand</i>		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL (fut. a)
PRET. (PERF.)	3 m.	עָמַד	נִעְמַד	הָעָמַד	הָעָמַד	חָקַק <i>to be st.</i>
	3 f.	עָמְדָה	נִעְמְדָה	הָעָמְדָה	הָעָמְדָה	
	2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ	
	2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ	
	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי	
	Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הָעָמְדוּ	הָעָמְדוּ	
	2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם	
	2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן	
	1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ	
INFIN. Absol.		עֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	
Constr.		עָמַד	הָעָמַד	הָעָמַד	הָעָמַד	
FUT. (IMPF.)	3 m.	יַעֲמֹד	יִעְמֹד	יַעֲמִיד	יַעֲמִיד	יִחָקַק
	3 f.	תַּעֲמֹד	תִּעְמֹד	תַּעֲמִיד	תַּעֲמִיד	תִּחָקַק
	2 m.	תַּעֲמֹד	תִּעְמֹד	תַּעֲמִיד	תַּעֲמִיד	תִּחָקַק
	2 f.	תַּעֲמִידִי	תִּעְמִידִי	תַּעֲמִידִי	תַּעֲמִידִי	תִּחָקַקִי
	1 c.	אֶעֱמֹד	אֶעְמֹד	אֶעֱמִיד	אֶעֱמִיד	אֶחָקַק
	Plur. 3 m.	יַעֲמִדוּ	יִעְמִדוּ	יַעֲמִידוּ	יַעֲמִידוּ	יִחָקַקוּ
	3 f.	תַּעֲמִידְנָה	תִּעְמִידְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תִּחָקַקְנָה
	2 m.	תַּעֲמִידוּ	תִּעְמִידוּ	תַּעֲמִידוּ	תַּעֲמִידוּ	תִּחָקַקוּ
	2 f.	תַּעֲמִידְנָה	תִּעְמִידְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תִּחָקַקְנָה
	1 c.	נִעְמִיד	נִעְמִיד	נִעְמִיד	נִעְמִיד	נִחָקַק
IMPER.	2 m.	עֲמֹד	הָעֲמֹד	הָעֲמֹד	wanting	חָקַק
	2 f.	עֲמִידִי	הָעֲמִידִי	הָעֲמִידִי		חָקַקִי
	Plur. 2 m.	עֲמִדוּ	הָעֲמִדוּ	הָעֲמִידוּ		חָקַקוּ
	2 f.	עֲמִידְנָה	הָעֲמִידְנָה	הָעֲמִידְנָה		חָקַקְנָה
PART. Act.		עֹמֵד		מִעֲמִיד		
Pass.		עָמִיד	נִעְמִיד		מִעֲמִיד	

V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

<i>to return</i>		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. (PERF.)	3 m.	בָּאֵל	נִבָּאֵל	בִּאֵל	בִּאֵל	הִתְבָּאֵל
	3 f.	בָּאְלָהּ	נִבָּאְלָהּ	בִּאְלָהּ	בִּאְלָהּ	הִתְבָּאְלָהּ
	2 m.	בָּאִיתָ	נִבָּאִיתָ	בִּאִיתָ	בִּאִיתָ	הִתְבָּאִיתָ
	2 f.	בָּאִיתְּ	נִבָּאִיתְּ	בִּאִיתְּ	בִּאִיתְּ	הִתְבָּאִיתְּ
	1 c.	בָּאִיתִי	נִבָּאִיתִי	בִּאִיתִי	בִּאִיתִי	הִתְבָּאִיתִי
	Plur. 3 c.	בָּאוּ	נִבָּאוּ	בִּאוּ	בִּאוּ	הִתְבָּאוּ
	2 m.	בָּאִיתֶם	נִבָּאִיתֶם	בִּאִיתֶם	בִּאִיתֶם	הִתְבָּאִיתֶם
	2 f.	בָּאִיתֶן	נִבָּאִיתֶן	בִּאִיתֶן	בִּאִיתֶן	הִתְבָּאִיתֶן
	1 c.	בָּאִינוּ	נִבָּאִינוּ	בִּאִינוּ	בִּאִינוּ	הִתְבָּאִינוּ
INFIN. Absol.		בֹּאֵל	הִבָּאֵל	בִּאֵל		
Constr.		בָּאֵל	הִבָּאֵל	בִּאֵל		הִתְבָּאֵל
FUT. (IMPF.)	3 m.	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִבָּאֵל	יִתְבָּאֵל
	3 f.	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
	2 m.	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּבָּאֵל	תִּתְבָּאֵל
	2 f.	תִּבָּאֲלִי	תִּבָּאֲלִי	תִּבָּאֲלִי	תִּבָּאֲלִי	תִּתְבָּאֲלִי
	1 c.	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶבָּאֵל	אֶתְבָּאֵל
	Plur. 3 m.	יִבָּאוּ	יִבָּאוּ	יִבָּאוּ	יִבָּאוּ	יִתְבָּאוּ
	3 f.	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּתְבָּאֲלֶנָּה
	2 m.	תִּבָּאֲלוּ	תִּבָּאֲלוּ	תִּבָּאֲלוּ	תִּבָּאֲלוּ	תִּתְבָּאֲלוּ
	2 f.	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּבָּאֲלֶנָּה	תִּתְבָּאֲלֶנָּה
	1 c.	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִבָּאֵל	נִתְבָּאֵל
IMPER.	2 m.	בֹּאֵל	הִבָּאֵל	בִּאֵל		הִתְבָּאֵל
	2 f.	בֹּאֲלִי	הִבָּאֲלִי	בִּאֲלִי	wanting	הִתְבָּאֲלִי
	Plur. 2 m.	בֹּאֲלוּ	הִבָּאֲלוּ	בִּאֲלוּ		הִתְבָּאֲלוּ
	2 f.	בֹּאֲלֶנָּה	הִבָּאֲלֶנָּה	בִּאֲלֶנָּה		הִתְבָּאֲלֶנָּה
PART.	Act.	בָּאֵל		מִבָּאֵל		מִתְבָּאֵל
	Pass.	בָּאוֹל	נִבָּאֵל		מִבָּאֵל	

VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

Send		KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.	
PRET. (PERF.)	3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח	
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה	
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ	
	2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ	
	1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי	
	Plur.	3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
		2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.		שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן	
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ		
INFIN. Absol.		שְׁלֹחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—	
Constr.		שֹׁלֵחַ	הִשְׁלִיחַ	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח	
FUT. (IMPF.)	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח	
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח	
	2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח	
	2 f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלְּחִי	
	1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח	
	Plur.	3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ	
		3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	
		2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ	
		2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה	
		1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER.	2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח	
	2 f.	שְׁלְחִי	הִשְׁלְחִי	שִׁלְחִי	הִשְׁלְחִי	הִשְׁתַּלְּחִי	
	Plur.	2 m.	שְׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלְחוּ	הִשְׁתַּלְּחוּ
		2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁתַּלַּחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.		שֹׁלֵחַ		מְשַׁלֵּחַ	מְשַׁלֵּחַ	מְשַׁתַּלֵּחַ	
Pass.		שְׁלֹחִי	נִשְׁלַח				

VII. PARADIGM OF PE NUN VERBS, § 129.

<i>to touch</i> <i>nuar</i>		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. (PERF.)	3 m.	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הִגָּשׁ	נָתַן
	3 f.	נִגַּשְׁתָּ	נִגַּשְׁתִּי	הִגִּישְׁתָּ	הִגָּשְׁתִּי	נָתַתָּה
	2 m.	נִגַּשְׁתָּ	נִגַּשְׁתָּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ	נָתַתָּ
	2 f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגִּישְׁתְּ	הִגָּשְׁתְּ	נָתַתְּ
	1 c.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגִּישְׁתִּי	הִגָּשְׁתִּי	נָתַתִּי
	Plur. 3 c.	נִגַּשְׁוּ	נִגַּשְׁוּ	הִגִּישׁוּ	הִגָּשְׁוּ	נָתַתּוּ
	2 m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגִּישְׁתֶּם	הִגָּשְׁתֶּם	נָתַתֶּם
	2 f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגִּישְׁתֶּן	הִגָּשְׁתֶּן	נָתַתֶּן
	1 c.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגִּישְׁנוּ	הִגָּשְׁנוּ	נָתַתּוּ
INFIN. Absol.		נִגֹּשׁ	נִגְשׁ	הִגִּישׁ	הִגָּשׁ	נָתַן
Constr.		נִגֹּשֶׁת	נִגְשֶׁת	הִגִּישׁ	הִגָּשׁ	נָתַת
FUT. (IMPF.)	3 m.	יִגַּשׁ	יִנְגַּשׁ	יִהְיֶה	יִהְיֶה	יִתֵּן
	3 f.	תִּגַּשׁ	תִּנְגַּשׁ	תִּהְיֶה	תִּהְיֶה	תִּתֵּן
	2 m.	תִּגַּשׁ	תִּנְגַּשׁ	תִּהְיֶה	תִּהְיֶה	תִּתֵּן
	2 f.	תִּגַּשִׁי	תִּנְגַּשִׁי	תִּהְיֶיךָ	תִּהְיֶיךָ	תִּתֵּנִי
	1 c.	אִגַּשׁ	אִנְגַּשׁ	אִהְיֶה	אִהְיֶה	אִתֵּן
	Plur. 3 m.	יִגַּשׁוּ	יִנְגַּשׁוּ	יִהְיֶיךָ	יִהְיֶיךָ	יִתְּנוּ
	3 f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּהְיֶינָה	תִּהְיֶינָה	(תִּתְּנוּהָ)
	2 m.	תִּגַּשׁוּ	תִּנְגַּשׁוּ	תִּהְיֶינָה	תִּהְיֶינָה	תִּתְּנוּ
	2 f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּהְיֶינָה	תִּהְיֶינָה	(תִּתְּנוּהָ)
	1 c.	נִגַּשׁ	נִנְגַּשׁ	נִהְיֶה	נִהְיֶה	נִתֵּן
IMPER.	2 m.	גַּשׁ	הִנְגַּשׁ	הִגִּישׁ		תֵּן
	2 f.	גַּשִׁי	הִנְגַּשִׁי	הִגִּישִׁי	wanting	תֵּנִי
	Plur. 2 m.	גַּשׁוּ	הִנְגַּשׁוּ	הִגִּישׁוּ		תֵּנוּ
	2 f.	גַּשְׁנָה	הִנְגַּשְׁנָה	הִגִּישְׁנָה		(תִּתְּנוּהָ)
PART. Act.		נִגֹּשׁ		מִגִּישׁ		נֹתֵן
Pass.		נִגְשׁ	נִגַּשׁ		מִגָּשׁ	נֹתֵן

1. to to
2. to ne
to give

VIII. PARADIGM OF AYIN

to surround

		KAL.	NIPHAL.	PIEL.
PRET.	3 m.	סָבַב	סָב	סָבַב
(PERF.)	3 f.	סָבְבָה	סָבְּהָ	סָבְבָה
	2 m.	(סָבְבָהּ)	סָבּוּחַ	סָבְבַחַת
	2 f.	(סָבְבָהּ)	סָבּוּחַת	סָבְבַחַת
	1 c.	סָבְבָחִי	סָבּוּחִי	סָבְבַחִי
Plur.	3 c.	סָבְבוּ	סָבּוּ	סָבְבוּ
	2 m.	(סָבְבָהֶם)	סָבּוּהֶם	סָבְבָהֶם
	2 f.	(סָבְבָהֶן)	סָבּוּהֶן	סָבְבָהֶן
	1 c.	סָבְבָנוּ	סָבּוּנוּ	סָבְבָנוּ
INFIN.	Absol.	סָבֹב	סָב	סָבֹב
	Constr.	סָבֵב	סָב	סָבֵב
FUT.	3 m.	יָסֵב	יָסֵב	יָסֵב
(IMPF.)	3 f.	תָּסֵב	תָּסֵב	תָּסֵב
	2 m.	תָּסֵב	תָּסֵב	תָּסֵב
	2 f.	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי
	1 c.	אָסֵב	אָסֵב	אָסֵב
Plur.	3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ
	3 f.	תָּסֵבְנָה	תָּסֵבְנָה	תָּסֵבְנָה
	2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ
	2 f.	תָּסֵבְנָה	תָּסֵבְנָה	תָּסֵבְנָה
	1 c.	נָסֵב	נָסֵב	נָסֵב
IMPER.	2 m.	סָב	הָסֵב	סָבֵב
	2 f.	סָבִי	הָסֵבִי	סָבְבִי
Plur.	2 m.	סָבוּ	הָסָבוּ	סָבְבוּ
	2 f.	סָבִינָה	הָסָבִינָה	סָבְבִינָה
PART.	Act.	סָבֵב		מִסָּבֵב
	Pass.	סָבִיב	נָסֵב	

DOUBLED VERBS, § 133.

HIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּוֵּב	סָבַסְךָ
הִסָּבָה	הוֹסֵבָה	הִסְתַּוֵּבָה	סָבַסְכָה
הִסְבֹּתָ		הִסְתַּוֵּבְתָּ	סָבַסְכָתָ
הִסְבֹּתָה		הִסְתַּוֵּבְתָּה	סָבַסְכָתָה
הִסְבֹּתִי		הִסְתַּוֵּבְתִּי	סָבַסְכִּי
הִסְבֹּוּ	הוֹסֵבוּ	הִסְתַּוֵּבוּ	סָבַסְכוּ
הִסְבֹּתֶם		הִסְתַּוֵּבְתֶּם	סָבַסְכֶם
הִסְבֹּתֶן		הִסְתַּוֵּבְתֶּן	סָבַסְכֶן
הִסְבֹּתֵנוּ		הִסְתַּוֵּבְתֵּנוּ	סָבַסְכֵנוּ
הִסָּב			סָבַסְךָ
הִסָּבָה		הִסְתַּוֵּבָה	סָבַסְכָה
הִסָּב	יִסָּב	יִסְתַּוֵּב	יִסְבַּסְךָ
הִסָּבָה	תִּסָּב	תִּסְתַּוֵּב	תִּסְבַּסְכָה
הִסָּבָה	תִּסָּב	תִּסְתַּוֵּב	תִּסְבַּסְכָה
הִסְבִּי	תִּסְבִּי	תִּסְתַּוֵּבִי	תִּסְבַּסְכִּי
אִסָּב	אִסָּב	אִסְתַּוֵּב	אִסְבַּסְךָ
יִסְבֹּוּ	יִוִּסְבֹּוּ	יִסְתַּוֵּבוּ	יִסְבַּסְכוּ
תִּסְבִּיָּנָה		תִּסְתַּוֵּבְנָה	תִּסְבַּסְכְּנָה
תִּסְבֹּוּ	תִּוִּסְבֹּוּ	תִּסְתַּוֵּבוּ	תִּסְבַּסְכוּ
תִּסְבִּיָּנָה		תִּסְתַּוֵּבְנָה	תִּסְבַּסְכְּנָה
נִסָּב	נִוִּסְבֹּוּ	נִסְתַּוֵּב	נִסְבַּסְךָ
הִסָּב		הִסְתַּוֵּב	סָבַסְךָ
הִסְבִּי	wanting	הִסְתַּוֵּבִי	סָבַסְכִּי
הִסְבֹּוּ		הִסְתַּוֵּבוּ	סָבַסְכוּ
הִסְבִּיָּנָה		הִסְתַּוֵּבְנָה	סָבַסְכְּנָה
מִסָּב		מִסְתַּוֵּב	מִסְבַּסְךָ
	מִוִּסְבֹּוּ		

to be

IX. PARADIGM OF AYIN VAV

<i>to stand, rise</i>		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m. (PERF.)	3 f.	קָם	נָקָם	קוּבִים	קוּבִים
	2 m.	קָמָה	נָקָמָה	קוּבְמָה	קוּבְמָה
	2 f.	קָמִית	נָקָמִית	קוּבְמִית	קוּבְמִית
	1 c.	קָמִיתִי	נָקָמִיתִי	קוּבְמִיתִי	קוּבְמִיתִי
	Plur. 3 c.	קָמוּ	נָקָמוּ	קוּבְמוּ	קוּבְמוּ
	2 m.	קָמְתֶם	נָקָמְתֶם	קוּבְמֶתֶם	קוּבְמֶתֶם
	2 f.	קָמְתֶן	נָקָמְתֶן	קוּבְמֶתֶן	קוּבְמֶתֶן
	1 c.	קָמְנוּ	נָקָמְנוּ	קוּבְמֶנּוּ	קוּבְמֶנּוּ
INFIN. Absol.		קום	הָקוּם	קוּבִים	
Constr.		קוּם	הָקוּם		
FUT. 3 m. (IMPF.)	3 f.	יָקוּם	יָקוּם	יָקוּבִים	יָקוּבִים
	2 m.	תָּקוּם	תָּקוּם	תָּקוּבִים	תָּקוּבִים
	2 f.	תָּקוּמִי	תָּקוּמִי	תָּקוּבְמִי	תָּקוּבְמִי
	1 c.	אָקוּם	אָקוּם	אָקוּבִים	אָקוּבִים
	Plur. 3 m.	יָקוּמוּ	יָקוּמוּ	יָקוּבְמוּ	יָקוּבְמוּ
	3 f.	תָּקוּמְנָה	תָּקוּמְנָה	תָּקוּבְמְנָה	תָּקוּבְמְנָה
	2 m.	תָּקוּמוּ	תָּקוּמוּ	תָּקוּבְמוּ	תָּקוּבְמוּ
	2 f.	תָּקוּמְנָה	תָּקוּמְנָה	תָּקוּבְמְנָה	תָּקוּבְמְנָה
	1 c.	נָקוּם	נָקוּם	נָקוּבִים	נָקוּבִים
IMPER.	2 m.	קוּם	הָקוּם	קוּבִים	wanting
	2 f.	קוּבְמִי	הָקוּבְמִי	קוּבְמִי	
	Plur. 2 m.	קוּבְמוּ	הָקוּבְמוּ	קוּבְמוּ	
	2 f.	קוּבְמְנָה	הָקוּבְמְנָה	קוּבְמְנָה	
PART. Act.		קָם		מִקּוּבִים	
	Pass.	קוּם	נָקוּם		מִקּוּבִים

AND AYIN YODH VERBS, § 154.

HIPHAL.	HOPHAL.	HITHPAEL.	KAL. <i>continued</i>	
הָקִים	הוֹקִים	הִתְקוּמָם	רָב	
הִקְיָמָה	הוֹקְיָמָה	הִתְקוּמָמָה	רָבָה	
הִקְיִמּוּת	(הוֹקְמָת)	הִתְקוּמָמָת	רָבַת	רִיבּוֹת
הִקְיִמּוֹת	(הוֹקְמָת)	הִתְקוּמָמָת	רָבַת	
הִקְיִמּוֹתִי	(הוֹקְמָתִי)	הִתְקוּמָמָתִי	רָבַתִּי	רִיבּוֹתִי
הִקְיִמּוּ	הוֹקְמִי	הִתְקוּמָמִי	רָבוּ	רִיבּוּ
הִקְיִמּוּתָם	(הוֹקְמָתָם)	הִתְקוּמָמָתָם	רָבְתָם	
הִקְיִמּוּתָן	(הוֹקְמָתָן)	הִתְקוּמָמָתָן	רָבְתָן	
הִקְיִמּוּנוּ	(הוֹקְמָנוּ)	הִתְקוּמָמָנוּ	רָבְנוּ	
הָקִים		הִתְקוּמָם	רֹב	רִיב
הָקִים			רִיב	
הָקִים	יֹקֵם	יִתְקוּמָם	יָרִיב	
תָּקִים	תוֹקֵם	תִּתְקוּמָם	תָּרִיב	
תָּקִים	תוֹקֵם	תִּתְקוּמָם	תָּרִיב	
תָּקִימִי	תוֹקְמִי	תִּתְקוּמָמִי	תָּרִיבִי	
אָקִים	אוֹקֵם	אִתְקוּמָם	אָרִיב	
הָקִימוּ	יֹקְמוּ	יִתְקוּמִימוּ	יָרִיבוּ	
תָּקְמוּנָה	(תוֹקְמוּנָה)	תִּתְקוּמִימוּנָה	תָּרִיבְנָה	
תָּקִימוּ	תוֹקְמוּ	תִּתְקוּמִימוּ	תָּרִיבוּ	
תָּקְמוּנָה	(תוֹקְמוּנָה)	תִּתְקוּמִימוּנָה	תָּרִיבְנָה	
נָקִים	נוֹקֵם	נִתְקוּמָם	נָרִיב	
הָקִים		הִתְקוּמָם	רִיב	
הִקְיִמִּי	wanting	הִתְקוּמָמִי	רִיבִי	
הִקְיִמּוּ		הִתְקוּמָמוּ	רִיבִי	
הִקְיִמְנָה		הִתְקוּמָמְנָה	(רָבְנָה)	
מָקִים		מִתְקוּמָם	רָב	
	מוֹקֵם		רֹב	

X. PARADIGM OF PE YODH VERBS, § 144.

<i>Sit dwell</i>		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. (PERF.)	3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשִׁב	יָשַׁב
	3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשִׁבָה	יָשְׁבָה
	2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁבְתָּ	יָשַׁבְתָּ
	2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁבְתְּ	יָשַׁבְתְּ
	1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁבְתִּי	יָשַׁבְתִּי
	Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשְׁבוּ
	2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	יָשַׁבְתֶּם
	2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	יָשַׁבְתֶּן
	1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	יָשַׁבְנוּ
INFIN. Absol.		יָשׁוּב		הוֹשִׁיב		יָשׁוּב
Constr.		שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּב
FUT. (IMPF.)	3 m.	יָשֹׁב	יָשֹׁב	יִהְיֶיב	יִהְיֶיב	יִהְיֶיב
	3 f.	תֵּשֵׁב	תֵּשֵׁב	תִּהְיֶיב	תִּהְיֶיב	תִּהְיֶיב
	2 m.	תֵּשֵׁב	תֵּשֵׁב	תִּהְיֶיב	תִּהְיֶיב	תִּהְיֶיב
	2 f.	תֵּשְׁבִי	תֵּשְׁבִי	תִּהְיֶיבִי	תִּהְיֶיבִי	תִּהְיֶיבִי
	1 c.	אֵשֵׁב	אֵשֵׁב	אִהְיֶיב	אִהְיֶיב	אִהְיֶיב
	Plur. 3 m.	יָשְׁבוּ	יָשְׁבוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִהְיֶיבוּ
	3 f.	תֵּשְׁבֶנָּה	תֵּשְׁבֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיֶיבֶנָּה
	2 m.	תֵּשְׁבוּ	תֵּשְׁבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ
	2 f.	תֵּשְׁבֶנָּה	תֵּשְׁבֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיֶיבֶנָּה	תִּהְיֶיבֶנָּה
	1 c.	נֵשֵׁב	נֵשֵׁב	נִהְיֶיב	נִהְיֶיב	נִהְיֶיב
IMPER.	2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָשׁוּב
	2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי		יָשׁוּבִי
	Plur. 2 m.	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	wanting	יָשְׁבוּ
	2 f.	שְׁבֶנָּה	הוֹשִׁיבֶנָּה	הוֹשִׁיבֶנָּה		יָשְׁבֶנָּה
PART. Act.		יָשֹׁב		מוֹשִׁיב		יָשֹׁב
Pass.		יָשׁוּב	נוֹשֵׁב		מוֹשִׁב	יָשׁוּב

*sit
dwell
be dw*

XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

<i>To find</i>	KAL	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	נִצַּחַ	נִצַּחַ	נִצַּחַ	הִנִּצַּחַ	הִתְנִצַּחַ
(PERF.) 3 f.	נִצַּחַתָּ	נִצַּחַתָּ	נִצַּחַתָּ	הִנִּצַּחַתָּ	הִתְנִצַּחַתָּ
2 m.	נִצַּחַתָּ	נִצַּחַתָּ	נִצַּחַתָּ	הִנִּצַּחַתָּ	הִתְנִצַּחַתָּ
2 f.	נִצַּחַתָּ	נִצַּחַתָּ	נִצַּחַתָּ	הִנִּצַּחַתָּ	הִתְנִצַּחַתָּ
1 c.	נִצַּחַתָּ	נִצַּחַתָּ	נִצַּחַתָּ	הִנִּצַּחַתָּ	הִתְנִצַּחַתָּ
Plur. 3 c.	נִצַּחַתָּ	נִצַּחַתָּ	נִצַּחַתָּ	הִנִּצַּחַתָּ	הִתְנִצַּחַתָּ
2 m.	נִצַּחַתָּם	נִצַּחַתָּם	נִצַּחַתָּם	הִנִּצַּחַתָּם	הִתְנִצַּחַתָּם
2 f.	נִצַּחַתָּן	נִצַּחַתָּן	נִצַּחַתָּן	הִנִּצַּחַתָּן	הִתְנִצַּחַתָּן
1 c.	נִצַּחַתָּנָה	נִצַּחַתָּנָה	נִצַּחַתָּנָה	הִנִּצַּחַתָּנָה	הִתְנִצַּחַתָּנָה
INFIN. Absol.	נִצַּחַ	נִצַּחַ	נִצַּחַ	הִנִּצַּחַ	הִתְנִצַּחַ
Constr.	נִצַּחַ	הִנִּצַּחַ	נִצַּחַ	הִנִּצַּחַ	הִתְנִצַּחַ
FUT. 3 m.	יִנִּצַּחַ	יִנִּצַּחַ	יִנִּצַּחַ	יִנִּצַּחַ	יִתְנִצַּחַ
(IMPF.) 3 f.	תִּנִּצַּחַ	תִּנִּצַּחַ	תִּנִּצַּחַ	תִּנִּצַּחַ	תִּתְנִצַּחַ
2 m.	תִּנִּצַּחַ	תִּנִּצַּחַ	תִּנִּצַּחַ	תִּנִּצַּחַ	תִּתְנִצַּחַ
2 f.	תִּנִּצַּחַ	תִּנִּצַּחַ	תִּנִּצַּחַ	תִּנִּצַּחַ	תִּתְנִצַּחַ
1 c.	אִנִּצַּחַ	אִנִּצַּחַ	אִנִּצַּחַ	אִנִּצַּחַ	אִתְנִצַּחַ
Plur. 3 m.	יִנִּצַּחַ	יִנִּצַּחַ	יִנִּצַּחַ	יִנִּצַּחַ	יִתְנִצַּחַ
3 f.	תִּנִּצַּחַנָה	תִּנִּצַּחַנָה	תִּנִּצַּחַנָה	תִּנִּצַּחַנָה	תִּתְנִצַּחַנָה
2 m.	תִּנִּצַּחַנָה	תִּנִּצַּחַנָה	תִּנִּצַּחַנָה	תִּנִּצַּחַנָה	תִּתְנִצַּחַנָה
2 f.	תִּנִּצַּחַנָה	תִּנִּצַּחַנָה	תִּנִּצַּחַנָה	תִּנִּצַּחַנָה	תִּתְנִצַּחַנָה
1 c.	נִמִּצַּחַ	נִמִּצַּחַ	נִמִּצַּחַ	נִמִּצַּחַ	נִתְמִצַּחַ
IMPER. 2 m.	נִצַּחַ	הִנִּצַּחַ	נִצַּחַ	הִנִּצַּחַ	הִתְנִצַּחַ
2 f.	נִצַּחַ	הִנִּצַּחַ	נִצַּחַ	הִנִּצַּחַ	הִתְנִצַּחַ
Plur. 2 m.	נִצַּחַ	הִנִּצַּחַ	נִצַּחַ	הִנִּצַּחַ	הִתְנִצַּחַ
2 f.	נִצַּחַנָה	הִנִּצַּחַנָה	נִצַּחַנָה	הִנִּצַּחַנָה	הִתְנִצַּחַנָה
PART. Act.	נִצַּחַ		מִנִּצַּחַ	מִנִּצַּחַ	מִתְנִצַּחַ
Pass.	מִנִּצַּחַ	נִצַּחַ			

XII. PARADIGM OF LAMEDH

<i>uncover reveal</i>		KAL.	NIPHAL.	PIEL.
PRET. (PERF.)	3 m.	גָּלָה	נִגְלָה	גִּלָּה
	3 f.	גָּלְתָה	נִגְלְתָה	גִּלְתָה
	2 m.	גָּלִיתָ	נִגְלִיתָ	גִּלִּיתָ
	2 f.	גָּלִיתְ	נִגְלִיתְ	גִּלִּיתְ
	1 c.	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי
	Plur. 3 c.	גָּלוּ	נִגְלוּ	גִּלוּ
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם
	2 f.	גָּלִיתְן	נִגְלִיתְן	גִּלִּיתְן
	1 c.	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ
INFIN. Absol.		גָּלַה	נִגְלָה	גִּלָּה
Constr.		גָּלוֹת	הִגְלוֹת	גִּלוֹת
FUT. (IMPF.)	3 m.	יִגְלֶה	יִנְגַּלֶּה	יִגְלֶה
	3 f.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה
	2 m.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה
	2 f.	תִּגְלִי	תִּנְגַּלִּי	תִּגְלִי
	1 c.	אֶגְלֶה	אֶנְגַּלֶּה	אֶגְלֶה
	Plur. 3 m.	יִגְלוּ	יִנְגַּלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּנְגַּלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה
	1 c.	נִגְלֶה	נִנְגַּלֶּה	נִגְלֶה
IMPER.	2 m.	גָּלֶה	הִגְלֶה	גִּלֶה
	2 f.	גָּלִי	הִגְלִי	גִּלִי
	Plur. 2 m.	גָּלוּ	הִגְלוּ	גִּלוּ
	2 f.	גָּלִינָה	הִגְלִינָה	גִּלִינָה
PART.	Act.	גָּלָה		גִּיגְלָה
	Pass.	גָּלוּי	נִגְלָה	

some apertures of gutters 16. 17. may be cut off in future and shall be supplied

[illegible]

CLASS I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Roots		ל"ה ע"ו & ע" ע" פ"ן & פ"		
1st. Radical	2d. Radical	Segholates	Guttural			
פִּיָּא	גִּבֹּר	מִלָּךְ	נָעַר	} מִק	} לִיל	} דִּיּו
שָׂוִיא	פָּחָב		לָחַם			
	שָׁלֵם	צָדַק	בָּטַח	(ר) נָשַׁח	חֹנַח	בְּרִי בָּנָה
חֲטָא	רָלַל	עָמַק	שָׁמַע	(ר) עֲצָה	חֵן	רִישׁ (אִירִי) אִי
	גִּבֹּר		אָהַל	(נ) שָׂא	רִיב	פִּי (פִּירִי) פִּי
קָשָׁט	שָׁבֹל	חָמַץ	נָעַר	} (ר) סוּד	} רֵב	} אֹן
	גִּבֹּל		גָּבַה			
				(ר) בֹּל	טֹב	

א prosthetic: אֶצְבֵּעַ, אֶשְׁבֵּב, אֶבְיָט, אֶחָבֹל.

א" unessential long vowel: אֶמֶן, אֶזֶר.

2. Long ultimate with pretonic $\bar{\text{—}}$ or — .

Adjectives: \bar{a} , \bar{e} , \bar{o} intrans. קָטָן, קָטֵן, קָטִין.

\bar{i} , \bar{u} passive בָּחֵר, נָחֵשׁ, קָטִיל.

טֹב, רִיק, יָד, רָשׁ: ע" and ע"ו. יָמַח, תָּם, רָךְ: ע"ע.

שָׁלֵו, עָנוּ, נָקִי, גָּאָה, רָפָה: ל"ה.

\bar{a} , \bar{o} qualities existing: גָּדוֹל, חָזַק, קָרוֹב, קָרוֹן.

\bar{e} „ becoming: גָּדַל, חָזַק, קָרַב, רָחַק.

\bar{o} permanent, as figure עָלַב, גָּבַה, עָלַל, אָרַךְ.

colour אָדָם, בָּרָד, יָרוֹק, אָדָם.

character קָדוֹשׁ, טָהוֹר, מְחֹס, אָ"ם.

\bar{e} variable states of body שָׁבַע, רָעַב, אָמַא, רָעַע.

mind עָלַז, נָרָא, קָהַר, קָהַץ, אָבַל.

Concrete Nouns: בָּבוֹר, אָנִיָּה, נִמְשֵׁר, שָׁכַר, (שָׁדֵר) שָׁלָה.

Names of seasons: קָצִיר, תְּהִישׁ, זָמִיר, בָּצִיר, אָסִיף, אָבִיב.

3. Long immutable penult, $\bar{\text{—}}$ or — in ultimate.

Agents: קָטַל, שָׁוַעַל, חוֹתָם, קָטַל.

Occupations: פִּתָּן, פּוֹיָם, יוֹצֵר, חוֹרֵשׁ, חוֹבֵל, בּוֹקֵר.

CLASS II. Reduplicated.

Intensive: רָחוּם, הִפְזִין, גִּבּוֹר, צָדִיק, פָּקֵחַ, הִפָּשׂ.

Daghesh resolved: נִצְוֹץ, קִישּׁוֹר, קִימוּשׁ.

גִּלְגָּלַת, טִלְטֵלָה, הִלְחֵלָה, קָדְקֹד, תַּחְתָּח: עֵ"

do. vowel inserted קָלוּקַל, עֲרוּעִיר, אָלְצַל

do. consonant softened קִיקְלוֹן, פּוֹכֵב

שִׁרְשָׁה, כָּפַר, קִיקְלוֹן, פּוֹכֵב (י) אֶצְצָאִים, (י) הִבְהָבִים: פִּי

Occupations: טָבַח, הָרַשׁ, נָדָן, נָיֵג, בָּנָב, אָפֵר.

Defects: קָרַח, פִּסַּח, עָקַשׁ, עִיר, חָרַשׁ, גָּבַן, אָנָם.

Abstracts: שִׁשְׁשָׁיִים, תִּרְרָר: עֵ" שְׁלוּחִים, כְּפָרִים, שְׁלוֹם.

Reduplicate 3d. Radical: with *a* אֶמֶלֶל, תַּעֲנֵן, פִּרְחָח

פֶּאֱרוֹר, נִעְצִיץ *u*. נִיחַח, נִהַלֵּל *o*. סִבְרִיר, כְּמִירִיר *i*

Red. two Radicals: עֲצוּזָל, הִצְצָרָה, פִּקְחִיקוֹחַ

repetition אֶסְפָּסַס, פִּתְלִתָל, הִלְקִלֵק, הִבְכִּכֵּב

diminutives of colour שִׁחְרָחַר, נִרְקַרַק, אֲדָמָדָם

CLASS III. With Prefixes.

א: superlative אִיתָן, אֶכְדָר, אֶבְזָב

מ: agent מַשְׂבִּיל, מִפֵּל, participles with מ.

instrument מִשְׁעָה, מִלְגֵּד

place or time מִזְבֵּחַ, מִרְבֵּץ, מִזְבֵּחַ

action or condition מִשְׁבֵּחַ, מִסְפָּר, מִשְׁבֵּחַ

object or subject מִרְחֵק, מִצְעָר, מִזְמוֹר, מִאֲכָל

י: names יִצְחָק, יִפְתָּח; appellatives יִלְקִישׁ

ח: abstracts חֲתָרָר, חֲתָרָר; concrete חֲתָרָר

CLASS IV. With Affixes. Denominatives.

עליון or ון: adjectives אֲחֵרִיוֹן, נִשְׁתָּפֵן

abstracts אֲבִלּוֹן, חֲרָקוֹן, עֲנִיּוֹן

augmentative שִׁבְחָיוֹן; diminutive אִישׁוֹן

ן, or ם, ל: פרָמֵל, חֲרָטָם, סָטָם, פִּרְיוֹן

י: relation נִבְרָי, צְבוּרִי, רְבוּצִי, עֲבָרִי

י: פִּלְרִי, לֹאֲלִי, הֹוּרִי, הֹוּרִי

XIV. PARADIGM OF THE

1.

	king	covert	drought	boy
SING. <i>abs.</i>	מֶלֶךְ	סֹחַר	חֹרֵב	נָעַר
<i>const.</i>	מֶלֶךְ	סֹחַר	חֹרֵב	נָעַר
PLUR. <i>abs.</i>	מַלְכִּים	סֹחָרִים	חֹרָבִים	נְעָרִים
<i>const.</i>	מִלְכִּי	סֹחָרִי	חֹרָבִי	נְעָרִי
SING. <i>l. suf.</i>	מִלְכִּי	סֹחָרִי	חֹרָבִי	נְעָרִי*
<i>gr. suf.</i>	מִלְכֶּכֶם	סֹחָרְכֶם	חֹרְבְּכֶם	נְעָרְכֶם
PLUR. <i>l. suf.</i>	מִלְכֵי	סֹחָרֵי	חֹרְבֵי	נְעָרֵי
<i>gr. suf.</i>	מִלְכֵיכֶם	סֹחָרֵיכֶם	חֹרְבֵיכֶם	נְעָרֵיכֶם

*But נְעָרָה

	feet	knees	loins	shoes
DU. <i>abs.</i>	רַגְלַיִם	בְּרַפְיִים	מִתְלִים	נַעֲלָיִם
<i>const.</i>	רַגְלִי	בְּרַפִּי	מִתְלִי	נַעֲלִי

2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמִים	עָנָנִים	זָקֵנִים	לִבְבִים
<i>const.</i>	אֲדוֹנִי	נִקְמִי	עָנָנִי	זָקֵנִי	לִבְבִי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמִי		זָקֵנִי	לִבְבִי
<i>gr. suf.</i>	אֲדוֹנְכֶם	נִקְמֶיכֶם			לִבְבְּכֶם
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמֵי		זָקֵנֵי	לִבְבֵי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמֵיכֶם		זָקֵנֵיכֶם	לִבְבֵיכֶם

	great	strong	dry	High. part
SING. <i>masc.</i>	גָּדוֹל	חֲזָק	יָבֵשׁ	מִקְדָּם
<i>fem.</i>	גְּדוּלָּה	חֲזָקָה	יְבֵשָׁה	מִקְדָּמָה
PLUR. <i>masc.</i>	גְּדוּלִּים	חֲזָקִים	יְבֵשִׁים	מִקְדָּמִים
<i>fem.</i>	גְּדוּלוֹת	חֲזָקוֹת	יְבֵשׁוֹת	מִקְדָּמוֹת

1.

perpetuity	deed	death	olive	sickness
נֶצַח	פֶּעַל	מָוֶת	זֵית	חֲלִי
נֶצַח	פֶּעַל	מוֹת	זֵית	חֲלִי
נֶצְחִים	פִּעָלִים	מוֹתִים	זֵיתִים	חֲלָיִים
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחִי	פִּעְלִי*	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחֶם	פִּעְלָם	מוֹתָם	זֵיתָם	חֲלָיָם
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נֶצְחֵם	פִּעְלָם	מוֹתָם	זֵיתָם	חֲלָיָם

*But נֶצְחֵךְ

noon

צָהָרִים

eyes

עֵינַיִם

עֵינִי

cheeks

לְחָיִים

לְחָיִי

3.

tree	name	potter	seal
עֵץ	שֵׁם	יֹצֵר	חוֹתֶם
עֵץ		יֹצֵר	חוֹתֶם
עֵצִים		יֹצְרִים	חֹתְמִים
עֵצִי		יֹצְרִי	חֹתְמִי
עֵצִי	טִמְרִי*	יֹצְרִי*	חֹתְמִי
עֵצָם	שְׁמָרָם	יֹצְרָם	חֹתְמָם
עֵצִי		יֹצְרִי	חֹתְמִי
עֵצָם		יֹצְרָם	חֹתְמָם

*But שְׁמָרְךָ

*יֹצְרְךָ

4. (ל"ה)

work	field
מִעֲשֶׂה	שָׂדֶה
מִעֲשֶׂה	שָׂדֶה
מִעֲשִׂים	שָׂדִים
מִעֲשִׂי	שָׂדִי
מִעֲשִׂי	שָׂדִי
—	—
מִעֲשִׂי	שָׂדִי
מִעֲשִׂם	שָׂדִים

dead

מֵת

Kal act. part. Niph. part.

קָטַל

נִקְטַל

ל"ה part.

גָּלָה

fair

יָפָה

מֵתָה

קָטַלְתָּ

נִקְטַלְתָּ

גָּלָה

יָפָה

קָטַלְתָּ

נִקְטַלְתָּ

מֵתִים

קָטְלִים

נִקְטְלִים

גָּלִים

יָפִים

מֵתוֹת

קָטְלוֹת

נִקְטְלוֹת

גָּלוֹת

יָפוֹת

XV. PARADIGM OF MASCULINE NOUNS (continued).

5 (ע" and the like).

	camel	garden	goat	statute
SING. <i>abs.</i>	בָּמֶלֶךְ	בָּנִי	עִז	חֹק
<i>const.</i>	בְּמֶלֶךְ	בְּנִי	עִז	חֹק
PLUR. <i>abs.</i>	בְּמַלְכִּים	בְּנִים	עִזִּים	חֻקִּים
<i>const.</i>	בְּמִלִּי	בְּנִי	עִזִּי	חֻקִּי
SING. <i>l. suf.</i>	בְּמִלִּי	בְּנִי	עִזִּי	חֻקִּי
<i>gr. suf.</i>	בְּמִלְכָם	בְּנֵיהֶם	עִזָּהֶם	חֻקָּהֶם
PLUR. <i>l. suf.</i>	בְּמִלִּי	בְּנִי	עִזִּי	חֻקִּי
<i>gr. suf.</i>	בְּמִלְכָם	בְּנֵיהֶם	עִזָּהֶם	חֻקָּהֶם
	small	much or many	deep	fresh
SING. <i>masc.</i>	קָטָן	רַב	עֲמִיק	טָרִי
<i>fem.</i>	קְטַנָּה	רַבָּה	עֲמִיקָה	טְרִיָּה
PLUR. <i>masc.</i>	קְטַנִּים	רַבִּים	עֲמִיקִים	טְרִיִּים
<i>fem.</i>	קְטַנּוֹת	רַבּוֹת	עֲמִיקוֹת	טְרִיּוֹת

NOUNS WITH SUFFIXES.

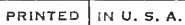
	horse	horses	mare	mares
<i>Abs.</i>	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסִי	סוּסָת	סוּסוֹת
SING. 1 c. my	סוּסִי	סוּסִי	סוּסָתִי	סוּסוֹתִי
2 m. thy	סוּסְךָ	סוּסֶיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
2 f. thy	סוּסֶיךָ	סוּסֶיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
3 m. his	סוּסָיו	סוּסֵיו	סוּסָתּוֹ	סוּסוֹתָיו
3 f. her	סוּסָהּ	סוּסֶיהָ	סוּסָתָהּ	סוּסוֹתֶיהָ
PLUR. 1 c. our	סוּסֵינוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵינוּ
2 m. your	סוּסֵיכֶם	סוּסֵיכֶם	סוּסָתֵכֶם	סוּסוֹתֵיכֶם
2 f. your	סוּסֵיכֶן	סוּסֵיכֶן	סוּסָתֵכֶן	סוּסוֹתֵיכֶן
3 m. their	סוּסֵיהֶם	סוּסֵיהֶם	סוּסָתֵהֶם	סוּסוֹתֵיהֶם
3 f. their	סוּסֵיהֶן	סוּסֵיהֶן	סוּסָתֵהֶן	סוּסוֹתֵיהֶן

XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.				
	queen	covert	desert	girl
SING. <i>abs.</i>	מֶלֶכָּה	סִתְּלָה	הָרֶבֶה	נַעֲרָה
<i>const.</i>	מֶלֶכַת	סִתְּלַת	הָרֶבַת	נַעֲרַת
PLUR. <i>abs.</i>	מֶלֶכוֹת	סִתְּלוֹת	הָרֶבוֹת	נַעֲרוֹת
<i>const.</i>	מֶלְכוֹת	סִתְּרוֹת	הָרֶבוֹת	נַעֲרוֹת
SING. <i>l. suf.</i>	מֶלֶכָּתִי	סִתְּרָתִי	הָרֶבֶתִי	נַעֲרָתִי
<i>gr. suf.</i>	מֶלֶכְתְּכֶם	סִתְּרְתְּכֶם	הָרֶבֶתְכֶם	נַעֲרַתְכֶם
PLUR. <i>l. suf.</i>	מֶלְכוֹתִי	סִתְּרוֹתִי	הָרֶבוֹתִי	נַעֲרוֹתִי
<i>gr. suf.</i>	מֶלְכְּתֵיכֶם	סִתְּרֵיכֶם	הָרֶבֶתֵיכֶם	נַעֲרֵיכֶם

	sides	double embroidery
Du. <i>abs.</i>	יָרֵכְתִּים	רִקְצֵתִים
<i>const.</i>	יָרֵכֶיךָ	

	2.			3.
	counsel	vengeance	cry	sucker
SING. <i>abs.</i>	עֲצָה	נִקְמָה	זַעֲקָה	יוֹנָקָה
<i>const.</i>	עֲצַת	נִקְמַת	זַעֲקַת	יוֹנָקַת
PLUR. <i>abs.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
<i>const.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
SING. <i>l. suf.</i>	עֲצָתִי	נִקְמָתִי	זַעֲקָתִי	יוֹנָקָתִי
<i>gr. suf.</i>	עֲצַתְכֶם	נִקְמַתְכֶם	זַעֲקַתְכֶם	יוֹנָקַתְכֶם
PLUR. <i>l. suf.</i>	עֲצוֹתִי	נִקְמוֹתִי	זַעֲקוֹתִי	יוֹנָקוֹתִי
<i>gr. suf.</i>	עֲצַתֵיכֶם	נִקְמֵיכֶם	זַעֲקֵיכֶם	יוֹנָקֵיכֶם
	lips			twofold sloth
Du. <i>abs.</i>	שִׁפְתִּים			עֲצֵלָתִים
<i>const.</i>	שִׁפְתֶיךָ			

[illegible]

[illegible]

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